INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

Volume IV OCTOBER, 1927 *Number 1*

Official Publication of

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

(Charter Name: International Sunday School Association)

REPRESENTING THIRTY-NINE EVANGELICAL COMMUNIONS AND FIFTY-SIX STATE AND PROVINCIAL COUNCILS

Board of Editors: THE INTERNATIONAL COUNCIL STAFF.

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

IN THIS NUMBER

Shore Path, Conference Point-on-Lake-Geneva....Cover
Editorial 5
The Spiritual Experience of Jesus, CHARLES E. JEFFERSON 9
Educating Children in the Use of Money, LUTHER ALLAN WEIGLE 10
Re-creation, EDNA GEISTER 12
Father and Son Week for 1927 13
Summer Enterprises for 1927 A Success 14
Characteristics and Problems of the Small Sunday School, F. L. SENSABAUGH 15
The Curriculum and World-Friendship, JOHN LESLIE LOBINGIER 17
Dedication of the Marion Lawrance Memorial Building 18
Five Years of the International Council, R. M. HOPKINS 19
They Said, "It Can't Be Done"—But It Is Done! GEORGE L. CUTTON 22
The Workers' Conference, CHARLES F. BOSS, JR. 24
What Forms of Religious Influence are of Most Value in Character Building? MERL E. BONNEY 26
Meeting Executive Committee of the World's Sunday School Association 27
Suggestions for Building Worship Programs for the Church School
Beginners' Department 29
Primary Department 30
Junior Department 31
Departments of Young People's Division 32
Adult Department 35
School With Combined Departments 36
What's Happening In Religious Education 37
New Books 40

OCTOBER is the month of beginnings in church school work—new enthusiasm, new plans, new problems. We are presenting in this number a great variety of material. Every subscriber will find something of interest and help, no matter what his problems may be.

The first few pages carry editorial messages from the Board of Editors. Perhaps you do not agree with all they say, but we hope they may be stimulating. Dr. Chas. E. Jefferson follows this with a devotional message which will grip your heart.

Dr. Luther A. Weigle, with four children of his own, ranging in age from five to fifteen years, speaks to you from a background of experience on the problems of educating children in the use of money.

Miss Edna Geister, who needs no introduction to the readers of the JOURNAL, tells you how to conduct the recreation of your church so as to make it real re-creation.

God must love the little Sunday school, even as he does the common people, for he made so many of them. Emphasis is laid in this issue on the small school and its problems. We asked Mr. L. F. Sensabaugh to tell us how a small school is like other schools, and how it differs from them.

While a number of articles in this JOURNAL will appeal specifically to teachers, Mr. John L. Lobingier's discussion of the use of the life-situation method in teaching world-friendship would alone assure it a place on the teacher's reading-table.

Dr. Robert M. Hopkins gives a clear answer to the question what the International Council is and what it does, in his discussion of the first five years of the Council and its work.

Some very unique approaches to the weekday church school problem are being worked out in different communities. Mr. George L. Cutton tells you in this number how they have done it in Cortland, New York.

The church school superintendent who is planning a series of workers' conferences for the year will turn with unusual interest to the article by one who has had wide experience in practical church school work, Mr. Charles F. Boss, Jr.

"No one today knows enough to raise a child," says a modern psychologist. One of the most delicate and most significant of scientific ventures is that which has for its objective the better control of the process of character building. Mr. Bonney presents in his article some of the findings of an extensive piece of research in this field.

Beginning with this issue, worship program suggestions are presented for each department of the church school as well as for the undepartmentalized church school. We have asked our authors to leave something to the imagination and ingenuity of the local workers rather than to work out programs in "cut and dried" fashion. You will appreciate this approach.

Last but not least you will find several pages devoted to items of interest regarding people and happenings in the great field of religious education. The notes about new books will help you in selecting your reading matter for the fall months.

Publication Committee

SIDNEY A. WESTON, Ph.D., *Chairman* OWEN C. BROWN, D.D. E. B. CHAPPELL, D.D. M. J. TRENERY, D.D.
F. M. BRASELMAN FRANK G. RICHARD, M.A.

Published Monthly by the INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

Publication Office, 404 N. Wesley Ave., Mount Morris, Ill. Address all correspondence to 5 S. Wabash Ave., Chicago, Illinois.
Annual subscribing membership, $2.00; club memberships in clubs of five or more, $1.50 each; to one address, $1.25 each

Copyright, 1927, by International Council of Religious Education.

NEW EDUCATIONAL PROGRAMS

Age Group Materials

Effective educational work in the various age groups and organizations within the Church School requires carefully prepared material. The entire curriculum with suitable materials, is being prepared by the Presbyterian Board of Christian Education.

Pastors, Religious Educational Directors, Superintendents and Committees should carefully study the following outline and then ask the Publication Department, Witherspoon Building, Philadelphia, to send sample material.

For the Beginners Program

Bible Stories. 15 cents per quarter.
Teacher's Quarterly. 20 cents per quarter.
Picture Roll. Containing large colored pictures, 14¼x 19¼ inches. $1.25 per quarter.

For the Primary Program

Bible Lessons. 15 cents per quarter.

Handwork Envelope. Containing a sheet for each Sunday with designs for copying. 12 cents per quarter.

Teacher's Quarterly. 20 cents per quarter.

Picture Roll. Containing large duotone pictures, 17x15 inches. $1.25.

For the Junior Program

A Guidebook for Leaders of Juniors. A manual which outlines needs, interests, and program elements. 50 cents.

Why Play? Some play experiences with Juniors in a Church School. 15 cents.

Juniors, World Friendship, and Missions. Principles and materials for training in a world friendship. 10 cents.

Junior Church School Hymnal. Contains hymns, typical worship services, prayers and religious poetry. Per hundred copies, $100.00—Teacher's Edition, $1.25. Per hundred copies, $75.00—Pupil's Edition, 90 cents.

Junior Departmental Graded Lessons

Work and Study Lessons. 15 cents per quarter.
Junior Notebook. 6 cents per quarter.
Teacher's Quarterly. 20 cents per quarter.

For the Intermediate and Senior Programs

Intermediate, 12-14 years;
Seniors 15-17 years.

PIONEERS AND TUXIS IN THE CHRISTIAN QUEST

Leader's Manual

(Sold in one binder complete, $1.10)

1. **Qualities of an Effective Leader.**
2. **The Leader, the Group, and the Program.**
3. **How to Study Individual Growth.**
4. **Organization.**
5. **Program Suggestions.**

Leader's Specialized Materials, Intermediate and Senior

1. **Intermediate and Senior Societies. 25 cents.**
2. **Intermediate Teacher's Quarterly.** Westminster Departmental Graded Series. 20 cents per quarter.
3. **Senior Teacher's Quarterly.** Westminster Departmental Graded Series. 20 cents per quarter.

Pioneer and Tuxis Series

(For boys and girls)

1. **Intermediate Topics.** A quarterly for Intermediate Societies. 10 cents per quarter.
2. **Intermediate Pupil's Quarterly.** Westminster Departmental Graded Series. 15 cents per quarter.
3. **Senior Topics.** A quarterly for Senior Societies. 10 cents per quarter.
4. **Senior Pupil's Quarterly.** Westminster Departmental Graded Series. 15 cents per quarter.

Leader's Source Materials

Worship. 15 cents.

For the Young People's Program

"BUILDING WITH CHRIST"

The Manual. Revised edition. 60 cents.
The Year Book, 1927-28. 30 cents.
Young People's Student's Quarterly. Westminster Departmental Graded Lessons. 15 cents per quarter.
Young People's Teacher's Quarterly. Westminster Departmental Graded Lessons. 20 cents per quarter.

The Leader's Magazine

THE WESTMINSTER LEADER FOR THE CHURCH SCHOOL

Carrying program suggestions for all age groups. Price, $1.00 per year; School subscriptions, two or more to one address, 80 cents each, per year.

Publication Department

PRESBYTERIAN BOARD OF CHRISTIAN EDUCATION

(The Westminster Press)

Headquarters: PHILADELPHIA, Witherspoon Building. Selling at retail through

The Presbyterian Book Stores

New York, 156 Fifth Avenue **Cincinnati, 420 Elm Street** **St. Louis, 914 Pine Street**
Chicago, 125 N. Wabash Avenue **Nashville, 711 Church Street**
Pittsburgh, Granite Street **San Francisco, 234 McAllister Street**

EDITORIAL

Can a Negative Be Alluring?

BRANCHES in twenty colleges and preparatory schools; clubs in three high schools; inquiries from many quarters; a growing list of magazines and other literature; a junior society with a national secretary who is a seventeen-year-old girl just out of high school. What is this? A new youth organization in the church? No, the above is a brief summary of the work of the American Association for the Advancement of Atheism, popularly called "The Four A's," and of the Junior Atheist League. The report is given fully by Homer Croy in recent issues of *World's Work*. After reading it all with care, what is the good churchman going to think or do about it?

For one thing, he will make allowances for the well-known journalistic skill of Mr. Croy. (The writer of this paragraph knows of one of the college atheistic societies named in Mr. Croy's list that promptly broke up when the devout Catholic aunt of one leader and the pious Presbyterian mother of the other asked "And is this what I am skimping for to keep you at college?") Again, the churchman will be reassured, if his own faith be so watery as to need such reassurance, by the fact that "The Four A's" is vigorously pounding ideas that the church has outgrown in the last quarter of a century; it is barking up a tree out of which most of the coons came down long ago. Further, he will in all humility ask himself if his own faith rests upon a basis that will stand the thump of vigorous reasoning. Also, he will, if he be an educator, enquire in all humility and seriousness, "Who in the church has sinned that so many of our finest youth have never found in our faith anything to challenge, allure, and satisfy them?" And finally, let the churchman ask himself, as he looks back over history, "Has *any movement built upon a central negative ever thrilled or enlisted mankind?*" Have not all the great spiritual enterprises of men found their center in a vast and empowering *affirmation?* It has often happened that men, while poking hilarious fun at the apparently ludicrous attempts of their neighbors to secure clothing and shelter, are themselves shivering in the wind!

When Father and Mother Go to Sunday School

WE are indebted to Mr. Ralph McEntire of Topeka, Kansas, for the illuminating statement given below. Mr. McEntire's work as Sunday school secretary in the First Methodist Church of Topeka is well known. During a period of many years he has demonstrated the essential place of the secretary in the work of the church school.

"The First Methodist is a 'down town' school in a community of 70,000. More than 60% of its members come from non-church homes. The school is completely departmentalized, with a separate room for each department, using graded lessons throughout, and with a teaching force that is perhaps considerably above the average in ability. The average membership of the school during the 25 years covered in this analysis has been above 1,000.

"With these facts as a setting, here are some data for consideration: Carefully tabulated figures through a period of fifteen years, during which the cause for every withdrawal was recorded, revealed that over 800 of these withdrawals of children and young people were for other than good reasons. These included cases where responsibility was definitely placed, such as public school demands, home, community, chums, failure of Sunday school through teacher, management or policy. There were definitely traced influences which pulled or permitted the pulling of the member out of the school.

"Out of this 'scrap heap,' this evidence of failure, this testing of 'grip,' this study of the inefficiency of method in religious education, there were many interesting revelations. But one of the many is here given. In only three cases out of this better than eight hundred were *either the father or the mother of the pupil in the Sunday school!*

"It is of course possible to build a maze of conjecture on these facts. Interpretations have been almost as varied as the interpreters. Our school has tried various experiments to test its own theories. The figures are given in the hope that they may stimulate other investigations of a similar nature.

"Certain facts are definite—remember them. During the period covered, the school has enrolled about 5,000 members of all ages. The complete study covered 15 years. Ten additional years have since passed with the same general results. The period therefore covers the years when most phases of home life and parental influence have changed. The rule has held true throughout six departments, through all the change in efficiency during the years, through all the shift and change of teachers, through all experiments in lesson courses during the older years. *No matter what the other conditions of any nature*, if father *or* mother stayed in the school, son *and* daughter stayed at least through the entire range of teen age years. Do not these data reveal some foundation stones?"

Is Religious Education Neglecting the Open Country?

A government bulletin, recently issued, entitled "Bibliography of Certain Aspects of Rural Education" and covering the period 1920 to 1926, contains 427 titles of books and magazine articles. This indicates the tremendous amount of attention which has been devoted to this aspect of education. Some of the best educational thinking of the present decade has been turned on the problems of the open country, and some of the most searching investigation directed to the work of the one-room or few-room rural school.

Religious Education has not yet reached this stage of specialization. While much that has been written in this same period of years can be read with direct reference to the country church, a search for titles of

books or articles directed specifically to rural religious education would yield a pitifully short list. The specific problems of rural religious education are practically unknown. Educational leaders are still prone to insist that the circumstance of being located in the country makes no difference in a church's educational program, while leaders in rural churches reply, "You can't do that here!"

What a tremendous field for study this offers! What a chance for some one with vision, training, and a scientific turn of mind to make a lasting contribution to the science of religious education! What are the peculiar educational problems of the country church? How does it differ from its city cousin? What are the latent resources in the country community which its city cousin does not possess? What type of organization and curriculum are best suited to the rural need? These, and many others like them, are the questions demanding solution.

Children's Week

WITH October 23-30 given as the fall dates for the observance of Children's Week comes a real opportunity to church school workers. This is not only an opportunity to acquaint church members with the work of the children's division but presents challenging possibilities for the development of a community-wide interest in the religious development of childhood.

A well planned program should not only stimulate a deeper interest on the part of home, church and community in the religious growth of children but should result in definite forward steps. The activities of the week should be planned so as to lead parents to a desire for a constructive home program of religion for their children and should provide for utilizing that interest in the organization of parents' study groups, mothers' club or parent-teacher organization for the discussion of practical everyday problems of the home. It should mean some definite advancement within the church school in the way of improved teaching, teaching materials or equipment. For the children this may be the time to begin a church story hour or a play period.

Of course every week should be children's week in the sense that a constructive program of religious education is being provided for them but no church can afford to neglect the opportunity which this special week presents.*

The Adult in the Ideal Republic

IS the adult a more or less hopeless liability, to be "viewed with alarm" as by Plato? In his *Ideal Republic*, he would "Send out into the country all the inhabitants of the city who are more than ten years old and take possession of their children, who will thus be protected from the habits of their parents."

If the supreme duty of the race is to childhood, then we must either make adults safe or else remove them to a safe distance.

Recently in one of our northern villages a small colored boy entered the public school. He was received without question or prejudice. The other boys accepted their first racial situation in a perfectly natural way. The following day all was changed. There were restraint, dislike, ostracism, insults. *The school boy had only to go home to be perverted by the adult mind.*

The adult is educable. Almost every sort of education except that called *religious* has made this discovery. We have a new and growing literature and an amazing development in adult education almost everywhere except within the church. How much longer dare we remain satisfied with an obsolete and inadequate approach to this immediate and vital problem?

Recognizing the Church School Volunteer

THE church school work for a new year is getting under way. Some 600,000 teachers and officers are engaged in this great voluntary movement in religious education. It isn't anything unusual to hear a teacher or a superintendent say, "I have been working in the church school for twenty years." This faithful body of workers, uncompensated, save the joy of service, is rarely accorded any special recognition by the church. Other officials of the church are made the objects of special services, but the church school teacher, who probably spends more time in the parish than any other volunteer, is quietly taken for granted.

Some time ago a certain church school superintendent prepared a brief recognition service for the workers in his church school. When he took it to the minister he was advised that there was no time in the church service for this kind of innovation. Fortunately, this does not represent the attitude of a growing number of ministers. Those who have held special services of recognition for their church school leaders have been greatly impressed with the almost immediate effect on their morale and sense of loyalty to the church.

The July-August and the September numbers of the INTERNATIONAL JOURNAL carry appropriate services of recognition which may be adapted for any group, and which will not take over fifteen minutes. It is suggested that Rally Day or some other appropriate time in the fall be set aside as a recognition day for church school workers. Let the church covenant with them and they with the church. Out of this union of common interest will grow mutual sympathy and a fuller measure of cooperation between the church and the church school.

What About the Misbehaviorists?

GREAT alarm has been expressed in some quarters about the behaviorists. Their philosophy, it is held, is exceedingly dangerous to religious values. The fact remains, however, that with most sane religiously-minded persons, to read the extravagant claims of the behaviorists is sufficient antidote to the poison they may contain.

What we are much more concerned about is the *misbehaviorists*. If we may judge character by conduct, and on the other hand believe that conduct is a factor

*Program suggestions for the observance of Children's Week may be secured from the International Council of Religious Education.

in making character, we have ample reason to be alarmed. Whether moral conditions today are better or worse than they were a generation ago is beside the point. They are bad enough to demand our earnest attention!

There is a difference of opinion on the question of whether a direct conduct-curriculum, or a Bible curriculum will be most effective in producing character. There is *no* difference of opinion regarding right behavior as one of the outcomes which should result from religious education. Let teachers keep an eye single to this goal, and chances are good that the methods employed for its attainment will be more effective.

Shall We "Let Mother Do It?"

AN unpublished report of a Parent-Teacher Association gives an account of a father who attended one of its meetings in which the statement was made, "The actions of the father have just as great or greater influence on the daughter than do those of the mother."

This man considered himself a rather ideal father to his young daughter. Did he not provide a home, pay all the bills, supply spending money? Surely a father who did all of this could not be expected to be bothered with the care and instruction of a little girl. He was a regular attendant at church, the men's Bible club, the Sunday school and mid-week prayer meeting. He could not be expected to answer his daughter's many questions of a religious nature or help her in the preparation of Sunday school lessons. He said, as no doubt many fathers say, "Let mother do it." Although he tried to console himself with the thought, "Oh, well, I'm no worse than most fellows," he could not free himself from the thought that he was failing to give even the least attention to a problem of most vital importance to his child.

In order to soothe his hurt feelings he determined to discover something of the interest of the average father in the religious activities of his children. He prepared a brief questionnaire which he presented during conversations to twelve of his business associates, all of whom were fathers and members of some church. From these interviews it was found that three of that number did not know whether their children belonged to any Sunday school. Ten did not know the educational ranking of the schools which their children attended. Five did not know the departments in which their children were enrolled. Eight did not know the Sunday school teachers of their children, and eleven of the twelve never assisted their children with the preparation of their Sunday school lessons, or discussed lessons with them.

If this problem were given serious consideration by the average father, how many would have to answer as this man did, after giving the matter much thought, "In my own mind, I stood condemned, convicted of being a failure as a father."

If this is indicative of the average father, then something needs to be done. Why are fathers so prone to leave the moral and religious development of their children to others in the family or to the church school? Can it be because the church has not made a definite attempt to make him see his responsibility?

The Case for Activity

IN today's discussions on religious education the word *activity* is often met, as is also the term *experience*. Some are loud in their acclaim of activity as holding a central place in the educative process, while others warn us of the dangers of building our practice on foundations which are inadequate. As is so often the case, the difficulty is one of a difference in definition of terms rather than one of difference in fundamental philosophy.

In practice this difference in the understanding of terms often leads to results which are unfortunate. There are teachers who feel that a faithful carrying out of the doctrine of activity and experience requires them to major in physical activities. Thus they have their pupils doing many things, often with no more purpose than that they may be active. Others feel that they are going contrary to accepted principles when they insist that, because they lie at the root of such actions, there are values to be sought through religious education which go beyond physical actions of pupils. Rare is the teacher who succeeds in centering attention on life activity in such a way as to secure all these possible character values without artificial divisions into "information," "motivation," "inspiration," "activity," and so forth.

Much difficulty would be avoided if it were understood that as generally used in educational literature, the term *activity* does not refer simply to physical actions. It includes all those processes through which the individual is aware of his environment and responds thereto. It signifies the pupil's part in the educative process. This may be carrying a Thanksgiving basket to a poor family, reading the Bible, listening to a selection of beautiful music, watching a sunset, or thinking out the implications of a sermon just heard. It may include the active speaking of a prayer, or the passive reception of God's message to the heart of the worshipper. It is not necessary, in the name of activity, to exclude from the class the reading of books or the telling of stories. The pupil may be most active in just these enterprises.

The word *may* in the last sentence is significant. The interpretation of activity given above is not intended to open the door to saying that whatever is done must involve activity and therefore be effective. Activity is the pupil's side of the process, and not the teacher's. The teacher can only help the process along by setting the stage. The experience resulting from an activity is dependent on the intensity and quality of the pupil's activity, and the way in which it relates itself to his life. The amount of physical movement has nothing to do with its effectiveness. The total impression leaves its impress on experience. This involves the pupil's interest, his emotional reaction, his satisfaction in accomplishment, his mental set toward the whole undertaking and the environment in which it is carried out.

There can be no reasonable objection to making activity in this sense central in education. There can be no education without it. It is not a substitute for *content*. It is the avenue through which content becomes effective in experience.

Roger Babson Views Religion

"CERTAINLY, by religion, I do not mean theology or morality. Both theology and morality have their places, but both change with conditions and localities. Religion should be like the multiplication table, the same in all ages and with all races. Therefore for this discussion perhaps we would better use the term spiritual force. This is really what America needs, rather than any abstract religion or any man made theology, or even conventional morality. Only as people's hearts are changed do we get progress.". .

"A great mistake is made by thinking that people must be coaxed to be religious. People are naturally religious and hunger for spiritual food as naturally as for physical food.". . . .

"We hear much complaint today concerning gross materialism, increase in crime, unruly youth. Pessimistic talk is rampant. Furthermore, the current idea is that this can be stopped only by the censoring of the movies, the suppression of books, and by forbidding colleges to teach the best available facts. It seems to me that all such attempts are like painting a tumbling down house. Such a house can be restored only by putting in new timbers or by strengthening the foundation.". . . . .

"Our present difficulties are due to the fact that during the last generation political, material, and scientific advancement has gone on at a terrific pace without a corresponding increase in spiritual forces. The solution of the problem lies in catching up; that is, in increasing the people's spiritual or discretionary powers to balance the increase in political, material, and intellectual powers. Personally, I believe that this will be accomplished only as we again revive interest in the church, Sabbath observance, and family devotions."

—Quoted from an editorial in the *Chicago Tribune*.

The Teaching Helps of Tomorrow

[We asked a number of denominational editors, "What is the most needed emphasis in present day religious education?" Doctor Duncan gives his answer in this editorial.—EDITORS]

IT CANNOT BE DOUBTED that the Sunday school teaching helps of tomorrow will differ widely from those of today. Steps which can never be retraced have been taken towards the construction of a scientific curriculum of religious education. The progress made in this direction renders imperative the production of a new type of teaching helps for use in the Sunday school as the chief agency for giving effect to the principles on which this curriculum is based.

While it would not be possible, in the absence of sufficient experimentation, to say just what kind of helps will be provided for the Sunday school teachers and pupils of the future, there are some features by which it may be said with great confidence they will be marked. In the first place, they will be definitely and wholeheartedly *pupil-centered*. The materials of instruction contained in them will be selected with a view to meeting the religious needs of pupils. The teaching methods which they suggest will be carefully adapted to the various age groups in the school. There will be strict gradation of both materials and methods. In the teaching helps of the new day one will not see the same scripture passage set as a lesson for little children and grown-up men and women, and lesson writers will not be driven to desperation in their efforts to adapt materials, entirely suitable it may be for the man or woman of forty, to the child of ten. A great advance was made on the right road when, twenty years ago, leaders in the realm of religious education gave to the Sunday school world the International Graded Lessons. But the goal set by these pioneers has not yet been reached. The principle of pupil-centered materials and methods has not yet received full recognition or complete application. To establish this principle in the place of rightful supremacy is a task for the future.

A SECOND FEATURE which will mark the teaching helps of the future will be their *selection of teaching materials from the life situations* of those under instruction. Instead of setting for study a passage of scripture describing the experience, say of some hero of the past, and from this passage drawing lessons for the guidance or inspiration of conduct in present day circumstances, the new teaching helps will begin with some situation in which the pupil is certain to find himself. The business of the teacher, and here the teaching helps will come to his aid, will be to guide the pupil in the effort to find out what his conduct in this situation ought to be, and bring to bear upon the mind and the heart of the pupil the inspiration to right conduct in the given circumstances. There is no fear, if this viewpoint be adopted, that the Bible will lose its place. Indeed the Bible will come to its own, for it is the chief source of the guidance and inspiration which is sought.

THERE is a third feature which will mark the coming day teaching helps. Instead of separate lessons for each Sunday, each independent more or less of the other, as in the familiar helps of today, it is likely that there will be *the discussion of a theme which may run over several weeks*, or even a longer period. There are life situations which cannot be adequately dealt with in a single class session, and these situations are often so inter-related that it is natural to deal with them together.

Such are some of the characteristics which may be expected in the teaching helps of the future when those earnest workers now engaged in the building of a complete curriculum of religious education have accomplished their work together. The production of these helps will be a fascinating occupation, and those who will be engaged in it are greatly to be envied of their predecessors.

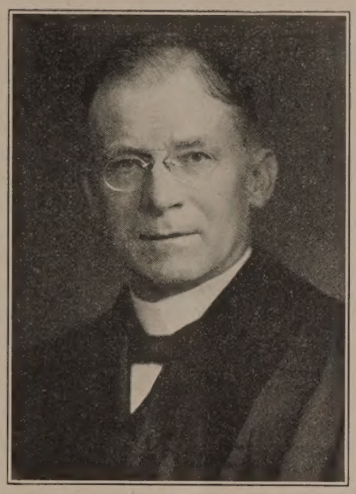
J. M. DUNCAN.

Toronto, Ont., Canada.

THE SPIRITUAL EXPERIENCE OF JESUS

By Charles E. Jefferson*

ONE of the most amazing things about Jesus of Nazareth is the abundance and richness of his inner life. He had in him a well of water springing up unto everlasting life. He could cry, "Ho every one that thirsteth, come ye to the waters!" "If any man thirst let him come to me and drink." He had bread to eat which the disciples knew nothing of. It was this inner life which kept him calm and strong through all the stormy days. He was always full because he was always being fed. Any reservoir becomes empty unless the inflowing streams are constant. Jesus nourished himself day by day in ways that are open to us all. Five of these channels through which life came to him may profitably engage our attention.



Charles E. Jefferson

HE fed himself in prayer. He was always praying. When Paul exhorted his converts to pray without ceasing, he had Jesus in his mind. The evangelists have no time to tell us a thousand things about Jesus which we are curious to know, but they tell us much about his praying. They tell us where he prayed and when, and record that the disciples were so impressed by his prayers that they begged him to teach them how to pray. They realized that he prayed with an abandon and a joy to which they were strangers. Prayer in the thought of Jesus was conversation with his Father. He was very sure of God. He walked with God because he first talked with God. He did not, as we are prone to do, convert prayer into a ceaseless asking. Out of the fulness of his heart he spoke to God. "I thank thee" came instinctively to his lips because his cup was flowing over. The daily conduct of Jesus was uniquely beautiful because his prayer life was unbroken.

JESUS fed his heart from the Scriptures. He loved the writings of holy men of old. He brooded over their ideas. He lived within daily sight of their ideals. He read the poets and the prophets of his nation until their thought ran liquid in his blood. His familiarity with the Scriptures is apparent from his quotations and allusions. He could meet the scribes—the professional teachers of the Scriptures—on their own ground. He knew all that they knew about them, and more. He caught deeper meanings in old familiar phrases than they were able to discern. On the spur of the moment, at some chance occurrence, he would quote a sentence from the ancient writings showing that he was full of Bible knowledge, and that only a touch was necessary to cause his mind to overflow. How dearly he loved the Scriptures is evidenced by the fact that on the cross an ancient poem kept running through his mind, and that with his latest breath he repeated words which he had memorized when a boy. It was because he was so full of the Bible he could interpret it to others.

THERE is no doubt he was stimulated and instructed by a still older revelation—that which God makes of himself in the physical creation. No one knew better than Jesus that "The heavens declare the glory of God, and the firmament showeth his handiwork." Every one who has visited Nazareth has been impressed by the beauty of the landscape which meets the eye on every side. One sentence from his lips has been preserved which gives us a deep glimpse into the depths of his mind: "Consider the lilies of the field how they grow. They toil not neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." In this one sentence we have proof that the Great Teacher loved Nature, was thrilled by her loveliness, and was nourished by the contemplation of the divine wisdom which was displayed in the flowers at his feet. Nature to Jesus was a sacrament of which he partook daily for the enrichment of his soul.

HE lived on his companionship with his fellow men. He was not a recluse. He loved men and enjoyed being with them. He admired John the Baptist, but did not follow his example. He was so friendly with everybody that his democratic conduct became to the punctilious a scandal. But it was his life to be with men. Human beings were endlessly interesting to him. He loved little children, as the mothers all knew after they had once seen with how tender a caress he touched them. He loved to watch children playing at their games in the streets. It rejoiced his heart to show kindness to the outcast and forlorn. He went about doing good. God gave to him richly through the hearts of those he helped. He loved to be loved, and through the love of men for him he came to know better the heart of the Infinite Lover.

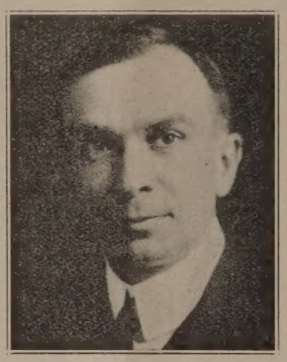
HIS knowledge of God was enlarged and enriched by the work which he did. He knew that God is a great worker, and his ambition was to follow God's example. Life to him was doing the work of God. It was his meat and drink to do his Father's will. He differed from all his contemporaries in living in unbroken and intimate communion with God. He had

*Broadway Tabernacle, New York City.

(Please turn to page 42)

EDUCATING CHILDREN IN THE USE OF MONEY

By Luther Allan Weigle*



Luther Allan Weigle

MONEY is a measure of value and a medium of exchange. People have always wanted it, and always will, not for its own sake but for the sake of what it can buy.

Money plays a larger part in the life of people today than ever before; and its place in life will probably be greater, rather than less, in generations to come. This is because of the increasing specialization of the world's work. The time was when folk generally grew their own vegetables, fattened and butchered their own hogs, slept on sheets of home-made linen, and wore clothes of wool sheared from their own sheep. Now no one, not even the farmer on some lonely prairie, undertakes to produce all, or even very many, of the things that his family needs. We are specialists, all of us. We center upon the one thing that we have chosen to do or make. We sell our labor or its products, and with the money thus secured we buy the labor or the products of others.

Yet the children of today gain little training in the use of money by incidental association with their elders. That is because the major part of our financial operations are conducted through a system of credit and banking. Instead of handling actual money, we "charge" most of what we buy, and mail checks in payment. Many of us never see or touch nine-tenths of the money that is credited or debited to our bank account in the course of a year.

These reasons not only render it important that a child should learn how to use money, but make it necessary for parents to plan and carry through a definite program of education to this end.

THERE are four things that everyone should know how to do with money: earn, save, spend, and give. These four things must enter into the child's education in the use of money.

Most parents, I fear, begin at the wrong point. Their program for the child is one of *saving* primarily. They encourage him to save the random gifts of money that are made to him, with the idea that by so doing they are developing within him the habit of saving. They therefore buy the child a little bank, into which they encourage, and if necessary command, him to put the various "tips" and gifts that he receives. I doubt the educative value of this procedure. A program of training in the use of money that is based primarily upon the saving of random income is defective for a number of reasons. Such saving lacks motivation. The child does not understand why he is saving; he has no enthusiasm for it because the object is not clear. Here, as in all fields, unmotived learning is not learning at all. A child may go through this process year after year without acquiring the habit of saving; and, as likely as not, he will indulge in an orgy of spending as soon as he is free to do so. Such a policy, again, keeps the child unduly dependent upon chance gifts. It affords him no assured income, and cultivates within him the attitude of a seeker after "tips." Finally, it affords him no experience in the actual *use* of money.

Other parents make the child's *earning* the foundation of his financial training. They encourage him to earn money, assuming that then he will understand the worth of money and will save and spend and give wisely. Experience has shown that this is a mistaken assumption. Not all who work hard to earn money exercise good judgment in handling it. In the case of children the situation is complicated by another question: Can the child really earn? The number of fields within which children have real earning capacity are few; and if we but invent occasions to pay them for something we beget within them wrong ideas as to the ease with which money is earned. To pay children for doing their share of the simple duties of home life is to rob them of their chance to do these as a matter of affection, good will and responsible membership in the family group. To pay them for getting their lessons is to substitute a lower, mercenary motive for the higher motives intrinsic in the educative process.

A wiser policy begins, I think, with *spending*. It recognizes that spending is the one aspect of the use of money that children can experience fully. There is no doubt about either their motivation or their ability to spend. It recognizes, too, that here is the key to everyone's thrift or lack of it. Does he know how to spend wisely? It recognizes, moreover, that earning, saving, and giving are best taught and most surely established as a permanent part of life if they be connected with sensible ideas and sound habits with respect to spending.

IF THE child is to learn to spend wisely he must have a regular income. This is best secured by granting him a definite weekly allowance, not because he earns it, but as a gift, because father and mother want him to have a little money of his own, to spend and save as he chooses. It need not be much. The amount should be determined from year to year, in conference with the child himself, upon the basis of his developing needs. In our own family, we have begun with each of the children when five years old, with ten cents if the child assumes the responsibility for his own weekly offering in the church school, and

*Sterling Professor of Religious Education, Yale University.

five if he does not. This is increased by a small sum each year, the amount depending upon the child's added needs and obligations, until at ten he receives forty or fifty cents a week. Thereafter the increase is greater, as the child emerges into the larger freedom and responsibilities of junior and senior high school life.

CHILDREN should have freedom to do with their allowance what they please. There are reasonable limits which may be set, of course, and the parents should counsel with them concerning their little investments. There should be no hesitation to forbid them to expend the whole each week upon candy, ice-cream and soda. Health habits as well as money habits are involved in this. But within the reasonable limits which good sense will dictate, they should be free to save, spend, and give as they choose—free even to make mistakes and to spend foolishly. It is for sake of their education in the use of money that this allowance is granted, and mistakes may be educative.

I remember that one of our children, who began to receive an allowance at four, wanted a teddy bear which he saw in a shop window. His mother refused to buy it for him, because he had a family of three or four such bears already. He asked then if he might save his money and buy it himself. She replied that he might do that if he wanted to, but that she thought it foolish to use his money in that way, when he might be buying things that he needed more. In spite of her counsel, he saved his allowance for three months or more, added to it a gift or two that he had received from his grandparents, and bought the bear. Two or three days afterward he remarked with a tone of regret: "Do you know, I wish I hadn't bought that old teddy bear." We have all had the experience—sometimes a very bitter one—of buying something that we afterwards were sorry that we had bought. I am inclined to think that the child learned something about investments from his disappointment. It was a mistake that had educative value.

The beginnings of a budget are involved in the discussion with the child of his needs, as a basis for determining the amount of his allowance. As he grows older, and his needs greater, he thus forms naturally the habit of putting down an estimate of coming expenditures and investments. He should be encouraged from the first to keep accounts; and should be helped to understand what accounts are for, as a means of checking up his funds and making sure that he is not suffering losses.

AS PART of such a policy of financial education, it is desirable that children earn money, as they become able to do so through real service that ought properly to be compensated. The wise parent will of course investigate fully all the conditions involved in any work that his child undertakes for pay, and will protect him from anything that is physically or morally hurtful.

As part of this policy, again, it is desirable that children should save money, not only for the sake of buying some particular things upon which their hearts are set, but for sake of laying by some capital and making investments. It is well, at an early age, to bring them into contact with the savings bank which their parents patronize, and to encourage them to start their own accounts in this. Then, in early or middle adolescence, they may be encouraged to take some insurance or to buy a bond or two.

IT IS desirable, from the start, that children be encouraged to give, to those who are in need, or in token of affection to those whom they love. There is need here of the parents' counsel; but children's own natural dispositions in this regard are both more generous and more sensible than they are often thought to be. One of the greatest mistakes of the earlier child-study movement, under the misleading of the so-called recapitulation theory, was its over-emphasis upon the idea that children are naturally egoistic and selfish. They are quite as naturally unselfish, if we give them a chance.

Children are capable of grasping the idea of stewardship, and of assuming their own small measure of responsibility for those who are less fortunate. The important thing here is that they should give their own money, instead of being simply a carrier of father's money to the object of their interest and support. Of course, if they can interest father also in this object, that is all the better, and there is an additional bond of fellowship between the two generations. It is important, too, that they learn that some objects and causes are regularly dependent upon the good will of those whose interest leads them to give to these. With a view to this cultivation of regularity and consistency in giving to certain worthy objects, many church schools have found the weekly envelope system of real educative value. The danger is that it may become a merely formal procedure, and the causes themselves be lost sight of.

Children should have property of their own, and their property-rights should be respected. Real unselfishness and willingness to share is not begotten or best cultivated in a home where everything is held in common, and no one has clothes, books, toys, or tools of his own; but rather in a home where each has his own things and his own responsibilities, and where all cooperate upon the basis of freedom in giving and sharing which this makes possible.

IT IS a familiar principle, though too little realized in our actual practice, that home and school and church must work together if the best results in the education of our children are to be secured. The public schools are rendering particularly valuable service in this whole field of cultivating sound ideas and right habits and attitudes with respect to money and property. We shall do well, whether parents or church school teachers, to become acquainted with what the public schools are doing in this regard, and to build upon it.

RE-CREATION

By Edna Geister*

"THESE parties would be just the thing to get young people into our church!"

This remark did not please me in the least, much to the surprise of the woman who made it. It was at a convention for leaders in church work and I had been giving a course in social recreation leadership to help those who were responsible for the social life of the church. Evidently I had been so engrossed in the business of technique that I had failed to make clear just what part a social program should play in the work of the church, and she, in common with a great many other people, thought of it as being a splendid "bait" for getting young people. I resented that. Unless this social program is looked upon as a vital factor in the Christian life and in the work of the church, rather than as a lure with which to snare the unwary, it is not a social program. The life that is symmetrical in its development, with physical, social, mental and spiritual growth—that is the truly abundant life, and no church which has for its aim this abundant life can afford to interest itself solely in the spiritual development of its people to the neglect of these other factors.

OUR church leaders are more and more coming to recognize the value of recreation in the formation of character. It is one of the most effective means of teaching Christian principles, one of the most powerful forces in building up Christian character, for it is in leisure time that one is truly one's self, open to influence, good or bad. Maeterlinck says, "It is the way in which hours of freedom are spent that determines, as much as war and labor, the moral worth of a nation." If then it is conceded that a social program is a worthy end in itself in the work of the church it behooves us to study carefully the most effective means of promoting this program. Too often the social life of the church has been a haphazard affair, left to a protesting social committee, whereas a constructive, character-building social program needs as careful thought and study as any phase of religious education or social service work.

SPACE does not permit a discussion of one of the most important phases of this work, the development of leaders, nor of the general recreational program for a church. We shall have to limit ourselves to a discussion of the principles governing a social evening for a church, large or small. The accompanying recreation program is a typical one for adults, and by "adults" I mean everyone from the adolescent age up. Never, under any circumstances, do I advocate having little children play with adults at a church party. I am perfectly sure that this will rouse a storm of protest, and I should like the opportunity for giving my reasons for my stand on this matter, but suffice it to say that for the sake of the adults I will never accept a group in which there are children under high school age mingling with grown-ups. I invariably see to it that the children have been provided with other entertainment in a separate room. Now for the party!

A Typical Program

1. Grand March Figures
   a. No. 1 (A*)
   b. No. 2, Page 59 (B)
   c. No. 3, Page 71 (B)
   d. No. 4 (A)
2. Cooperation (B)
3. Receiving Line (A)
4. Harmonious Hunt (C)
5. Grand March Figures
   a. Changeable (C)
   b. Safety Spots (D)
   c. No. 3, Page 66 (B)
6. Double Jerusalem (E)
7. Hear! Hear! (C)
8. The Doll Shop (D)
9. Noriu Miego (A)
10. Washington Without Lincoln (E)
11. Complimentary Abbreviations (E)
12. Warfare (B)
13. Elusive Goal (C)
14. Family Race (D)
15. Shun the Circle (C)
16. Catching a Car, Page 74 (B)
17. Refreshments
18. Singing or Stunts
19. Merry-go-round (A)
20. Circle Handshake (C)

*Letters refer to books by the author as follows:

A. Ice-Breakers (Womans Press)
B. Getting Together (Doran)
C. It Is To Laugh (Doran)
D. Let's Play (Doran)
E. Fun Book (Doran)

You will note in this outline that most of the program is musical. Music, the right kind, brings out the very best in people and we have no stronger appeal than music plus hearty, healthy laughter. There is something infectious about a group of people, friend and stranger alike, swinging through the figures of a grand march or whole-heartedly entering into the spirit of a musical game. After a demonstration of a musical program people often say to me, "Well, that's very fine but it would never work in my church!" All I have to say is that I should like to try it. Music has an irresistible appeal and I should honestly be afraid to attempt a social program in your church or any other without this invaluable aid. If the party, without being a picnic program, must be given out-of-doors, even then music plays a large part in every program. If we have no portable organ we use kazoos (purchasable in any ten cent store) and a drum. The greatest difficulty is in getting the right kind of pianist. She *must* be the kind of person who feels the rhythm of the crowd, who so thoroughly enjoys play herself that her very music swings the group into the spirit of play. Incidentally, I have always found that a pianist who plays by ear furnishes the most successful accompaniment to a musical program.

AS TO the different events on the program, each one is carefully planned as to place and purpose. When I was in my teens and was serving on the social committee of our local church, if I were responsible for a certain social event, I went to the library, casually looked up material which I thought would serve and then, armed with a list of games, I was ready for the party! These games were put on as isolated events any time there seemed to be a lull, "anything to keep the crowd going," and how gladly I destroyed that

*Recreation Leader, Author, and Lecturer.

list of games when the party was over, thankful that my duty was done! I must admit that even now there are times when I am glad a party is over, but it is a different feeling of thanksgiving and there is never that feeling of finality, "Thank goodness *that's* over!" Every party, with its successes and its failures, serves as a foundation for the next party. As I said above, every event of the evening has a purpose, and it is up to the leader so closely to follow the reactions of his guests that he can wisely judge the proper sequence of events. I almost invariably follow the skeleton of the plan given, the actual games themselves depending on the reaction of the crowd.

We always start with a grand march, always and all the time, and never with a circle game. Then with an easy transition from the march we carry guests into a musical game. There is so often opposition to the idea of "playing games," and the grand march is a splendid means of introducing these games without making it too apparent that we are doing so. After a few marches and a musical game you will note that we have the first mixer of the program, for it takes a bit of time to create an atmosphere sufficiently social to promote a mixer successfully. Too much handshaking is dangerous, however, so we turn from the receiving line to a mixer that has a humorous element in it, for laughter is a great socializer. After more grand marching and a musical game or two we offer a rest-period in order to avoid fatigue on the part of the guests, but this is distinctly not a rest-period during which they just *sit*, allowing all the interest that has been carefully built up to be dissipated. It is these in-between periods that are the most difficult part of a leader's work, for the entertainment must be participated in by only a few players while others rest, and yet the interest of the entire group must be held. These games must have a successful climax, for therein lies their only value, and it takes all the leader's ingenuity to reach that successful climax.

IT WILL not be possible to go into detail as to every event on this typical program, but let me repeat that every game has its own purpose: to get people on the floor, to wake them up, to mix them, to quiet them, or to serve as a mental stimulant, which makes it quite apparent that it behooves the leader not only to know people, to be able to interpret different responses, but further to know games as well—their possibilities for good and evil, and to place them and foster or change developments accordingly. As one last word on program making you will note that refreshments are placed about two-thirds of the way through an evening rather than at the end, for the purpose of keeping the group a unit to the very end, and that the last game *is* a circle game, for by this time there is no longer any danger in having your guests facing each other across a circle. At the beginning of the evening, with no social interests in common, this circle formation only serves to make things more "unsocial," but at the end of an evening of wholehearted recreation there is nothing which will create a stronger feeling of fellowship than a circle game.

IN CONCLUSION, may I say to you that even though you are diffident and timorous about this business of social recreation leadership and doubt your ability to promote it, if you have a sincere faith in the power of re-creation, if at heart you are one with your guests, if you are constantly making a study of play and people and are mastering the technique of social leadership to the best of your ability, if you are putting the best of yourself into this social recreation leadership, then that leadership will inevitably become a powerful factor in spreading the gospel of re-creation.

Father and Son Week for 1927

This is the year for you to use this stimulating observance in your church or community. Or, if you have already used it, this is the year in which to make it more interesting and vital.

The International Council of Religious Education and the National Council of the Young Men's Christian Association cooperate in the preparation of materials for use in the observance of Father and Son Week and in the suggested dates.

The dates suggested for this year are November 6 to 13. It is understood that other dates will be used in some communities, but the above dates are proposed for general observance.

The materials are as follows:

General descriptive leaflet.
Worship program for Father and Son Service.
Song sheet.
Posters for display.

Order from your state council, denominational board, or the International Council of Religious Education, 5 South Wabash Avenue, Chicago.

Write for prices which are not finally determined as this notice goes to press.

SUMMER ENTERPRISES FOR 1927 A SUCCESS

International Leadership Schools

THE LEADERSHIP schools of the Council for 1927 are now history. A review of the total program and of the results achieved justifies an optimistic appraisal. The curriculum was more comprehensive than ever, including courses of standard, special, and graduate value. The attendance of each school surpassed that of 1926, and Winnipesaukee doubled last year's enrolment. The activities taken as a whole have never been superior. Faculty and students shared their experiences in a fine, democratic fashion. Every course was taught on a high educational plane, and the requirements for credit were much more exacting than those set in the average standard school. Each student as a rule took only two courses so that the work might be done more thoroughly.

One of the most valuable new features of the program at Lake Geneva was a laboratory school of religion, which was held at Williams Bay. Students who took work in the primary and junior departments were permitted to observe and participate in the laboratory school. Those who shared in this experiment were convinced that this type of training procedure must be increasingly followed in the education of church school workers.

Statistical Summary by Schools

	Geneva Glen	Lake Geneva	Winnipesaukee
Enrolment	59	125	154
States represented	11	20	13
Denominations represented	6	17	15
Credits issued.			
Standard	96	183	204
Special	—	7	26
Graduate	—	21	23
Scholarship fund	$92.18	$301.05	$158.60

Distribution of Students by Denomination

Baptist	32	Methodist Episcopal	100
Brethren Church	1	Methodist Protestant	5
Church of Brethren	1	Presbyterian, U. S. A.	80
Christian	1	Reformed, U. S.	8
Community Church	1	Reformed in America	7
Congregational	38	United Brethren	2
Disciples	32	United Lutheran	8
Episcopal	1	United Presbyterian	4
Evangelical	7	Universalist	4
Evangelical Synod	3	Unclassified	1
Mennonite	1		

Distribution of Students by States and Countries

California	1	Nebraska	11
Canada	1	New Jersey	15
Colorado	25	New Mexico	1
Connecticut	18	New York	56
Indiana	8	North Carolina	1
Iowa	10	Ohio	27
Kansas	9	Oklahoma	13
Kentucky	1	Pennsylvania	11
Maine	6	Rhode Island	1
Maryland	16	Tennessee	2
Massachusetts	17	Vermont	14
Michigan	5	Washington	1
Minnesota	4	Wisconsin	6
Missouri	10	West Virginia	12

The International Camps and the Christian Quest

THE International Older Boys' and Girls' Camp Conferences closed a successful season on Labor Day. This was the fourteenth year in which these camps have ministered to the enlistment and equipment of a youth leadership for the enterprise of the Kingdom.

This year the work of the camps was centered to a large degree in "The Christian Quest," the name adopted by the International Council as a general challenge to the idealism and purpose of all youth in the church. The Bible course, courses in methods, hymns, songs, vesper talks, graduation addresses, and other elements in the camp program were used to hang this inspiring challenge in the sky of the youthful mind. The response of these boys and girls was all that any one could have expected, and more.

The outstanding new venture in the program had to do with the system under which the camps were organized. In the past the predominating method of summer camp organization has been along the line of Indian tribes. The widespread use of this idea is sufficient indication of its ready appeal to youth. While recognizing, therefore, its many virtues one must recognize that it falls short at least, in the fact that it does not provide an adequate "carry-over" into life.

The camps used six great quests as their central organizational plan. These were: the "Quest for One's Inner Self; Others; New Discoveries; Greater Heights; New Truths; and a Greater Experience of God." For these ideas attractive symbolic names with hidden meanings were chosen. By this means the six great expressions of the Christian Quest entered powerfully into the camp life and ideals. Songs and hymns were developed around them. Stunts on "stunt night" could not escape the lure of these ideas, which meant much in elevating the tone without detracting in any way from its fun. The universal testimony of campers and leaders was that they had something that contained all the romance and ready appeal of the former plan, without losing the inner meaning when camp togs were packed up for the homeward trail.

The attendance showed a very encouraging increase over that of last year, amounting to something over fifteen per cent, two camps running to nearly forty per cent. A larger number of states were represented. The steady and wholesome gain that has been made is due in large measure to the loyal support and cooperation of state and denominational leaders and of many others.

CHARACTERISTICS AND PROBLEMS OF THE SMALL SUNDAY SCHOOL

By L. F. Sensabaugh*

THE "little red schoolhouse" and the "little church in the wildwood," with its small Sunday school, are the two institutions upon which the superstructure of our American civilization has been erected. These two agencies have generated that true spirit of a Christian democracy which has spread the knowledge of God and high ideals throughout the length and breadth of the land.

The small Sunday school holds many things in common with the larger and more favorably equipped Sunday schools of the city. Both schools are made up of the same kind of working material—just folks. Both schools have a common aim, that is, both seek to develop character and to make people better. For most of them a common time is used. The same day, Sunday, both in the country and in the city, they meet for their work. They use the Bible as their chief textbook. Both schools, large and small, use voluntary lay workers to conduct their services and to carry on the teaching. They worship the same God, sing many of the same hymns and engage in common service and missionary enterprises. Notwithstanding these things which are held in common, the small school requires forms of organization, selection of materials, kind of equipment and methods of work that are quite different from those of the large school. It is to these special problems that this article is devoted, together with some suggested solutions.

"Ours is a *Small* School"

THE AVERAGE membership of the school which would be designated as *small* will range around fifty to seventy-five, though the physical equipment, leadership and other elements may be of such a nature that a Sunday school of one hundred may well be classed in the category of a small school. The first special problem, therefore, is that of organization. The small school is limited in numbers. This limited membership will, in the very nature of the case, require a simple form of organization.

For illustration, let us take a school that has a membership of seventy-five. Such a school could easily be divided into seven separate classes; one class of five for the beginner children, a class of seven for the primary children, another class of seven or eight for the junior children, two classes each for the intermediate and senior groups, one for the boys and one for the girls, another class of eighteen or twenty for young people, and still another of the same size for adults. The young people and adult classes may well be mixed as to sex, but the young people should be separated from the adults for class work. There will be other activities than those which are held on Sunday in the class, and combination of these classes into a modified departmental or group arrangement will be very profitable. In the matter of social and recreational life, the primary and junior children may well be grouped together, or the primary and beginner children may form such a combination. The intermediates and seniors could form a social group, the young people may be grouped with seniors, while the adults as such may maintain their own grouping.

The basis of grading and grouping should rest upon the same principle which obtains in the larger school, though of course it will be necessary to include a wider range of age and educational equipment, physical and social development. Whenever two or more classes are thrown together for any special activity, some person should be made responsible for the leadership of the group.

The small Sunday school with its simple form of organization will require but few officers. There will be a superintendent, a secretary who may also act as treasurer, and a leader of music. As a rule the small school will meet in the one-room church or schoolhouse, the whole group being together. It will be necessary therefore that all worship and training in worship be under the leadership of a single individual.

Let us take a school of fifty and suggest a possible grouping. Here we may well have five separate groups —first, all children up to eight years of age; second, children nine to twelve, or even thirteen; third, boys

*Superintendent of School Administration, Methodist Episcopal Church, South.

and girls from thirteen to sixteen or seventeen; fourth, a group of young people; and fifth the adults. This grouping would correspond fairly well to the departmental grouping in the large school. A school grouped in this manner would provide for lesson studies, recreational, social and service activities.

"We Have No Leaders"

THE SECOND major problem is that of leadership. This problem confronts the Sunday school worker whenever he begins to give attention to the improvement of the small school. The solution of this problem will bring with it the solution of many others. It must be remembered, however, that this is a problem common to churches and Sunday schools of every size and in every location. To secure a sufficient number of persons who are capable, interested and willing to give continuously of their time, energy and talent to the work of the Sunday school, is a real difficulty. It can never be solved by mere wishing; it must be thought out, planned for and worked at continuously.

There are, however, some elements in the small school which render this problem more than ordinarily difficult. Irregular preaching services and absent residence of the minister is probably the most serious element in the situation.

The only solution to this difficulty is in training in each community an ever increasing number of competent lay leadership for carrying on the work of the Sunday school. But how is the pastor to do this? For one thing he can organize and conduct a study class in each place, taking enough time out of each visit to conduct a special study of one lesson from some book in the training course. In each school where he visits as often as once a month, he can lead a class of teachers through one unit of the training course within the year. Not very much, of course, and yet to do this in four, five or six places each year will soon begin to build up an intelligent leadership. To spend some time during each visit in work of this character, will leave each community a far greater contribution than will ordinarily be left by the sermons he might preach. Another suggestion would be that he arrange for a week in each community and conduct one or more training classes, one for those in service and one for the young people. Thus he will be training the present teacher and officer force and at the same time be providing a better trained staff for the future.

Under the leadership of the International Council of Religious Education, and of many of the denominations there is being developed a very fine system of training schools and camps throughout the country. These training schools and camps offer a splendid opportunity for training a leadership for the small school. No better investment can be made by any local school or church than to select some person—the superintendent, a teacher, or a member of the young people's group, and send them to one of these training schools or camps for ten days of training.

"But *Ours* is Different!"

A THIRD major problem is that of *mind set*. This is the most difficult to overcome. It is a problem that seems more characteristic of the small community than of the larger one. The *mind set* is expressed in many ways— "It has never been done before," "we have no leaders," "we do not have enough people," "our people are not interested," "our school is too small," "we have no money." None of these things may be true, but as long as they are believed to be true nothing can be accomplished. These excuses have all grown out of statements made at some time or other and repeated till everyone begins to believe them to be true. Other changes are brought about in every community and some of them revolutionize the life of the community. So things can be done differently whenever someone catches the vision and leads people out into change. *No leaders?* There were plenty of leaders discovered, even in the smallest communities, to put over every drive for the sale of bonds, or Red Cross funds during the war. These leaders were discovered and put to work in every local community. *Not enough people?* There are enough people to carry on other enterprises, schools and the like, surely there are enough people to do religiously for each community what needs to be done. Again *lack of money* is more largely a state of mind than most people realize. There may be no wealth in some communities but there is money for non-essentials; and if people could be led to see that a little bit here and there would, in the course of time, secure many things that are needed, the money would be forthcoming.

Let us illustrate. It is often said that suitable seats for children can not be secured. The starting of a small fund out of the eggs laid on a certain day or other produce from the farm or home carefully saved and disposed of would, in a very short time, provide for the desired number of little chairs and scarcely would be missed from the income of the family. Here, as in most all things, where there is a will there is a way. A similar answer might also be given to every such statement that arises out of a *mind set*. They have been repeated over and over again until people have begun to believe them. Whenever those whose children are being given their religious education in small Sunday schools come to be really interested, when church officials, ministers and laymen reach the point of interest where they will say it needs to be done and it can be done, then, and not until then, will it be done.

THE RELIGIOUS leadership of America, through the International Council of Religious Education, and through the denominational boards of education, must set themselves at once to a thorough and scientific study of the social, moral and religious needs of these small groups. Already the government, the state universities and extension departments have secured vast quantities of information, and this is available for the use of religious leaders.

If the small Sunday school should die out, it would mean the death of the small church; if the small church should die out it would be only a matter of a generation or two until decay would set in within the city church. Moral and religious ideals root in the soil, and with the rapid increase of those who dwell in the "cliffs and caves" of city hotels and apartment houses it becomes more and more imperative that the church shall build strong and root deep in the life of the people in the small village and open country.

THE CURRICULUM AND WORLD-FRIENDSHIP

By John Leslie Lobingier*

AVAILABLE courses in missions and world-friendship vary greatly in character and method of approach. Some, it is true, are purely factual; they are subject-matter courses as much as hosts of others in the religious education field. An increasing number, however, are studies approached from the starting-point of the pupils' own experience, and are announced as "project courses." As examples of this latter type such courses may be mentioned as *The Upward Climb* by Haskin; *Kin Chan and the Crab* by Converse and Wagner; *Better Americans No.* 3 by Gates, and many others.

The problem that at once appears is therefore two-fold, or it may be three-fold: (1) How may we take this latter type of course and re-work its experience approach into an approach that is rooted in the present experience of the particular group about to use the course? (2) How may we take a purely factual, subject-matter course in missions and vitalize it by the introduction of suitable life situations? And if there is a third problem it is this: (3) In the case of ready-made lessons or courses of a general nature in the religious education field, how is it possible to give them an approach that will make them valuable in the accomplishment of the aims of world-friendship?

The greatest danger undoubtedly lies in the third of these problems. How often have "lessons" been made to teach what they do not teach at all! Many of the temperance lessons of the International uniform series were cases in point—Bible passages that had in them no temperance elements were warped to the point of teaching temperance. Similarly there is danger that the teacher who wants to develop certain attitudes of good-will and world-friendship will take some general lesson that has in it no logical place for such an approach, and by introducing some "life situation," attempt to twist the lesson to the point of making it mean what it does not mean. No one ought to set out deliberately to teach world-friendship through the medium of unsuited material; it is far better to turn aside from the regular course of study for a while, introducing a special course in its place.

In spite of what has been said, however, it is often true that a Biblical course or a problem course may lend itself admirably to the teaching of world-friendship. A problem course may bring a group to the point of feeling a need for a study of the life of another racial group, or for a study of Jesus' teachings in regard to inter-race relations, or some other subject-matter course of the kind. Such a course would be thoroughly motivated by a sense of need; and a sense of need is a real life situation. Or it may also happen that a teacher will see in a lesson of the regular course of study a good opportunity for helping to solve a world-friendship problem; by approaching that lesson with a suitable life situation the desired values may be secured.

THE expression "life situation" may legitimately be used in two slightly different senses. It may be used to designate more or less typical experiences which others have had which will have value in the solution of our own problems. It may also be used to designate an actual experience of the individual or of the group which has served to thrust them into the heart of a problem. Each of these has value but the latter has the greater value. The former has chief value as it may be introduced in the discussion as an aid in the solution of the problem. The teacher who is seeking to develop the practice of good-will should be on the lookout for actual experiences in the life of his own group that suggest points of strain or that express good-will or its opposite. These will serve to lead the way into profitable discussions or valuable studies which are adequately motivated.

THINK, for example, of a few specific instances: Here is a school whose curriculum committee has decided to use for the fourth grade the course *Boys and Girls in Other Lands* by Whitley. During the summer an interesting problem has arisen in the vacation church school—a union effort. Some of the fourth grade girls attended the first few days, but then stayed away, telling the leader that they did not want to come any more because there were so many foreigners attending. Such a reason reflected not only their own viewpoints but also certain home attitudes. Some of the girls stopped coming entirely; some of them continued to come but developed into a little snobbish clique of their own. In the early fall, before time for the new course of study to begin, the teacher has her group of fourth grade girls together for a party and to talk over their summer. Of course the vacation school episode is discussed very freely. The leader gradually turns their thoughts toward such questions as the countries from which these other boys and girls have come, what they know about life in those lands, etc.; and they agree that they would like, for their Sunday school lessons, to have some stories of boys and girls in other lands. Thus the new course of study is motivated. By means of a real life situation the pupils are led into a "regular" course of study, with the hope that it will have value in promoting better international understanding and good-will.

Consider also another illustration. Two cultured colored students were walking quietly along a residence street. Three or four children playing together in one of the yards called out after them: "You niggers get away from here! We don't want you on our street!" And this they kept up for some moments. Of course it showed great discourtesy and ill-breeding on the children's part and was very unpleasant for the two students. Let us suppose that the sequel to this "life situation" had been as follows: That the man who taught a group of junior boys had talked this over with them, not upbraiding them but raising

*Secretary of the Department of Missionary Education, Congregational Education Society.

such questions as these: Was it kind? Was it fair? Did they realize how indebted we all are to many of the Negro race? This very experience might thus have served to create a desire to discover something more as to the achievements of leaders of the colored race. To satisfy this desire they might have undertaken a study of *The Upward Climb*—a "prepared" course. That might have proved a basis for a deeper respect and appreciation, and thus a "life situation" would have led them to a better inter-racial appreciation by way of a course of study already prepared.

Here, again, is a young people's group, most of whom are employed in industrial enterprises. Their mission study book for the year is Margaret Burton's *New Paths for Old Purposes*. But the problem is to introduce them to it in a normal way and in a way also that will have value in developing them into missionary personalities with all that that term implies. But when these young people are led to look into their own experience, in an attempt to discover how far Christian principles are at work on the part of the managers, to what extent they are followed by the workers, they at once feel themselves to be in the midst of a real life situation. To discover similar situations the world around, to compare conditions of workers in different nations—these are logical next steps. And they lead directly into the study of *New Paths for Old Purposes*. If there develops a sense of common problems, a feeling of the oneness of mankind, there will have emerged actual world-friendship values.

THE teacher who is expected to use courses of study already prepared (whether in the general field of religious education, or specifically in the field of missions and world-friendship) and wants to use the "life situation approach" and to arrive at distinct world-friendship values, may well bear in mind such points as these:

1. Keep constantly on the lookout for interesting experiences that suggest problems or ways of meeting problems. Be especially on the lookout for such problems in the lives of your own pupils. Record them.
2. To this end know the lives of your pupils.
3. When using such an experience bring it to the point of a problem.
4. Use that as a basis so that the lesson or the course may be the solution of a problem, or an answer to the question raised or implied.
5. Be sure that there is some solution reached or some conviction registered.
6. Keep clearly in mind the ultimate aims in view in terms of appreciation, good-will and world-friendship.

DEDICATION OF THE MARION LAWRANCE MEMORIAL BUILDING

THE new Marion Lawrance Memorial Administration Building, erected at Conference Point-on-Lake Geneva, Wisconsin, was dedicated on Sunday, July 31, during the session of the International Leadership School.

A special service was prepared for the occasion by Dr. H. Shelton Smith, Dean of the Leadership School, which was participated in by officers of the Council, members of the faculty of the school, and others. The dedicatory address was delivered by Dr. Hugh S. Magill, at the close of which the audience moved from the Nichols Chapel, in which the services were held, to the new Memorial Building. Professor Luther A. Weigle, of Yale University, led in reading the following dedicatory service prepared for the occasion, and gave the dedicatory prayer:

To the glory of God, by whose favor we have erected this building; To the honor of Jesus Christ, son of God and friend of man; To the praise of the Holy Spirit, the source of life and light:

We dedicate this building.

To the development and the extension of religious education; to the spiritual nurture of childhood and youth on whom the future church depends; to the constant emphasis upon our Lord's Great Commission to go and teach:

We dedicate this building.

To the promotion of goodwill and brotherly fellowship among the churches of Christ everywhere; to the kindling of the spirit of friendly cooperation among people of all nations, transcending race, class and color:

We dedicate this building.

Dedication Service, Lawrance Memorial, Conference Point, Lake Geneva, July 31, 1927

To the discovery, inspiration, and training of Christian leadership; to the open-minded search for truth; to the sharing of experience through study, worship, recreation, and service; to the creation of stronger convictions and more challenging ideals among those who take Christ as Lord and Master:

We dedicate this building.

To the memory of Marion Lawrance, whose prophetic vision, loftiness of purpose, dauntless spirit; whose consecration to Christ, and loyalty to the church; whose devotion to the Bible as a sufficient rule of faith and practice; and whose sacrificial life and brotherly love made him the greatest Sunday-school leader of his generation:

We dedicate this building.

FIVE YEARS OF THE INTERNATIONAL COUNCIL

By Robert M. Hopkins*

THE INTERNATIONAL COUNCIL of Religious Education is the resultant of the merger of the International Sunday School Association and the Sunday School Council of Evangelical Denominations. This merger was effected in 1922. Its consummation was preceded by many years of earnest conference. It was an adventure of faith in cooperative, interdenominational work, into which went the hopes and longings of the religious educational leaders of North America.

The International Sunday School Association represented the cooperation of Christian laymen devoted to the cause of the Sunday school. For fifty years their united efforts had given the Association a conspicuous place of leadership. On the other hand, the Sunday School Council of Evangelical Denominations, dating back only a dozen years in its corporate existence, was composed of the official membership of the Sunday school boards and church publishing houses of thirty denominations, and represented the cooperation of these denominational officials in Sunday school work.

By the merging of these two organizations, the International Council of Religious Education became a federation of the organized protestant forces of North America for the development, administration, and promotion of religious education cooperatively. The Council is not a super-organization, giving orders to its constituent bodies, but is rather their accredited agency through which they federate their forces for cooperative service. The program of the International Council is determined by the duly chosen representatives of these cooperating forces.

THE AFFAIRS of the International Council are governed by an *Executive Committee*, having approximately one hundred and ninety members, which meets once each year, usually about the middle of February, in the city of Chicago. One half of the membership of this governing body of the Council is elected by the cooperating denominations, and the other half by the state councils and by the Quadrennial Convention. Each of the thirty-nine cooperating denominations has at least one member on the governing body, and the larger denominations have additional members in proportion to their Sunday school enrolment. These members are elected by the respective denominations in such manner as each may determine, and are, therefore, the officially accredited representatives of their respective church communions.

The Executive Committee or governing body of the Council, at its annual meeting of two or three days duration, devotes its time principally to considering and acting upon the reports of its committees and executive officers. The work is carried on in an orderly, business-like fashion, and all important questions are carefully considered. The Board of Trustees of the Council is an *ad interim* committee composed of twenty-five members of the Executive Committee, having general supervision of the affairs of the Council between the annual meetings.

Robert M. Hopkins

The International Lesson Committee is perhaps the best known of the standing committees of the Council, dating back to 1872 in an unbroken record. It prepares lesson topics, uniform, group graded, and closely graded, which form the basis of the Sunday school helps published by the various denominational and independent publishing houses. Recently, through the Sub-Committee on International Curriculum, with the assistance of the Department of Research and Service of the Council, work has been carried forward in the development of curriculum material for the various sessions of the church school, including the Sunday school and the vacation and weekday church schools.

The Committee on Education is composed of outstanding leaders in the field of religious education. Sub-committees dealing with the different phases of the work give careful thought to the subjects which come up for consideration in their respective fields, and make reports and recommendations to the Committee on Education which submits a complete report to the International Council for final action.

The Professional Advisory Sections of the Council, of which there are now fifteen, constitute another important element in the development of the Council's program. These different groups of specialists make recommendations, through the Committee on Education, to the Council on all matters relating to the work in their respective fields. Each of these advisory sections elects its own officers, including one member of the Committee on Education, and the chairman of each section is a consulting member of the governing body of the International Council.

THE FIRST FIVE YEARS of the International Council's existence afford an opportunity to judge of the success and effectiveness of this composite organization. We believe that all who have followed the development of the Council feel that its success is assured and that its usefulness is constantly increasing. During these years the different forces which voluntarily merged to form the Council have learned to work together, and have perfected the organization of the agency through which they have undertaken to carry forward their cooperative work in the field of religious education.

The solidarity of the Council is evidenced by its increased financial support. Thirty-one of the cooperating denominations contributed in 1926 to the support of the Council, from their respective treasuries,

*Chairman, International Council of Religious Education.

a total of more than $25,000. Contributions from outstanding Christian laymen have increased from year to year until the income from this source is more than twice the amount received from the cooperating denominations. The State Councils also make contributions in proportion to their ability. The Council is now practically out of debt, owns property and endowment valued at approximately three hundred fifty thousand dollars, and has balanced its budget during each of the past two years.

THE INTERNATIONAL COUNCIL STAFF has developed in accordance with the needs of the Council, as recommended by the various committees and advisory sections, under the administrative leadership of the General Secretary, who is charged with the responsibility of nominating the staff and administering the affairs of the Council in accordance with the actions of the governing body. The Council has been particularly fortunate in having as its chief executive Dr. Hugh S. Magill, a man of executive ability and broad experience in the field of education, who has gathered about him an unusually strong staff. The director of each department of the Council is recognized as an outstanding leader in his particular field. The entire office force is of the finest quality, and now numbers about thirty. That the Council has grown year by year in the confidence of its constituent bodies and in its effectiveness as a cooperative agency is universally conceded.

"THE International Council of Religious Education is maintained by a large group of Protestant denominations for the cooperative development of vital and practical Christian faith and character in our children, young people, and adult members. It is not an overhead body so much as a cooperating medium, so that, in a sense, any comment on the council is a comment on the denominations uniting in it.

"The International Council is devoted to the task of developing a better, more Christian generation. Every cooperating group values the Bible above all other books, and seeks to use it to the fullest degree for the development of Christian life. This means that the ideal of the Council is positively evangelistic, the highest development of religious experience in the individual, with the fullest outcomes in the development of a Christian society, being essentially involved.

"Being representative of a large group of denominations, the International Council has about the same proportion of well-trained leaders, of scholarly students of religious and social problems, as the constituent churches. As an organization it believes in making use of whatever truth can be found concerning the most effective methods of guiding our great variety of pupils in the ways of righteousness. But it knows no method that does not involve a vital, personal experience of Christ."

—Church School Journal (M. E.)

Trained leaders and teachers must be developed if the cooperative program in religious education is to succeed. For this reason first consideration was given to the establishment of the *Department of Leadership Training* under Dr. H. Shelton Smith as Director. Requirements for Standard Teacher Training Schools have been adopted by the Council, and credits earned in Training Schools conducted under the supervision of this Department of the Council in accordance with these approved standards are accepted by all the cooperating denominations. The number of Standard Teacher Training Schools has increased in four years from about fifty to more than four hundred, and the number of credits certified to the cooperating denominations has increased during the same period from about four thousand to more than thirty thousand.

The *Department of Young People's Work* has been completely reorganized and represents not an independent program, but the integration of the young people's work of the denominations cooperating in the Council. Through the Sub-Committee on the Religious Education of Youth, and under the leadership of Dr. P. R. Hayward, Director of this Department, great advance has been made in the correlation of church programs for young people and of the different organizations engaged in the religious education of youth. The Christian Quest series, prepared under the supervision of this department and authorized for publication by the Council, represents a most important development of cooperative work in the religious training of youth.

That this great, cooperative undertaking in religious education may be founded on sound educational principles, the *Department of Research and Service* was established to study the whole field and offer constructive service in the development of curricula, programs, and standards in all the different departments of the work. Mr. Paul H. Vieth, Director of this Department, has given it recognized leadership. The department has devoted its efforts largely to curriculum construction, and to the assistance of the other departments in investigation and laboratory work. Tentative standards for the church school with special standards for the different departments, and also for the vacation church school and the weekday church school, have been developed under the supervision of this department.

A decided advance has been made in the development of the new curriculum authorized by the International Lesson Committee and carried forward by the Department of Research and Service under the immediate supervision of the sub-Committee on International Curriculum. During the past year there was assembled at International Headquarters under the supervision of this department a curriculum conference composed of twenty-seven representatives of fourteen denominational and two interdenominational agencies. This conference was in session for three weeks, and accomplished a very significant work of curriculum construction.

Another very constructive advance has been the merging of the work of the International Association of Daily Vacation Bible Schools as a regular department of the International Council. Mr. Thomas S. Evans, Secretary of this organization, was elected Director of the newly established *Department of Vacation and Weekday Church Schools*. The body of splendid Christian laymen who formerly supported Daily Vacation Bible Schools as a separate work are now giving most valuable support to the complete program of the International Council, maintaining their special interest in the Vacation Church School Department.

It is recognized that there are great possibilities in the development of vacation and weekday church schools, and the merging of this work into the Council gives it the more complete endorsement and support of the cooperating denominations.

The general field work of the Council in relation to auxiliary state and local councils is carried on by the *Department of Field Administration* of which Mr. Robert Davids is Director. It is recognized that in order to make the work of the International Council effective, the educational programs and standards developed by the cooperating forces through the International Council must be carried out in the state and local communities. Special attention is being given to the development and strengthening of state and local councils. There are many complex problems which remain to be solved, but a fine spirit is manifested and definite progress is being made. The director of this department is also Acting Director of the Department of Adult Work.

The *Department of Children's Work* has not had a permanent director for several years, but the work has been carried on under the supervision of an Acting Director. At the last meeting of the Council, the General Secretary was authorized to secure a director for this department, and it is hoped that before the close of the present year an outstanding leader may be secured, ranking in training and experience with the directors of the other departments of the Council, to give supervision to this most important phase of the Council's work.

The Leadership Schools and Older Boys' and Older Girls' Camp Conferences, carried on each summer at Geneva Glen, Colorado, Conference Point-on-Lake Geneva, Wisconsin, and Lake Winnipesaukee, New Hampshire, have grown from year to year and are being developed in accordance with higher educational standards. These schools and camp conferences enjoy increasingly the support and cooperation of the denominations. The denominational leaders in the different fields of religious education teach in these Training Schools and Camp Conferences, and the work is recognized generally as representing the cooperating efforts of the Christian forces federated in the International Council.

In 1924, after very careful consideration of the whole subject, the Council voted to publish an official organ, THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION, and Dr. W. Edward Raffety was engaged as editor. The high quality of the JOURNAL and the splendid contribution which it has made to the work of the Council is recognized by all. Dr. Raffety recently resigned the editorship of the JOURNAL to accept a position as Professor of Religious Education in a college in southern California. The editing of the JOURNAL is now being carried on by a Board of Editors composed of the members of the International Council staff. It is planned to secure a new editor as soon as possible and to enlarge and extend the influence and service of the JOURNAL as a great cooperative, interdenominational publication in the field of religious education.

WHILE a great deal has been accomplished during the first five years of the International Council's existence, a vast amount yet remains to be realized by the Christian forces of the continent through this, their accredited agency. Only a beginning has been made in the development cooperatively of curricula, programs, and standards in the field of religious education. The voluntary and, in many instances, untrained service upon which the churches have hitherto depended to carry forward their programs has made exceedingly difficult the maintenance of sound, educational policies and standards. The Council is making a most important contribution along this line to the work of all the different communions.

There are a number of organizational problems which are not yet completely solved. There must be a development and strengthening of the relationship of the International Council to the auxiliary agencies which carry on the work in state and local areas. The Council must also strengthen its bonds of fellowship with religious organizations in other lands in world service. The World's Sunday School Association is now going through a reorganization which will probably result in two coordinate units—the British unit and the North American unit. The International Council will be the North American unit and will carry on its missionary work in religious education through this section of the World's Association, in cooperation with the missionary organizations of the cooperating denominations.

RELIGIOUS EDUCATION must be popularized. When it comes to the task of providing adequate religious education, we are embarrassed by the apathy which has existed concerning the vital importance of the teaching ministry of the church. Religious education must continue to afford the churches their most fruitful opportunity for Christian cooperation. The crowning glory of the strength of the church today is that there is increasingly prevailing the spirit of comity and brotherly love. No task has proven more conducive to such cooperation than that of religious education. By this means Christendom may yet be led into the paths of peace and unity that will cause the world to believe in Jesus as the Christ, the Son of the living God. The International Council is proving a worthy adventure in the field of Christian unity.

Lake Winnipesaukee, New Hampshire

THEY SAID, "IT CAN'T BE DONE"—BUT IT IS DONE!

By George L. Cutton*

IN this age we have to be careful about saying, "It can't be done," for this is an age of achieving the impossible. Although constant experimentation is going on in the field of religious education, many have expressed surprise that the type of weekday work now being done in Cortland, New York, should succeed. Only recently a director of religious education in a near-by community said that it would not work. But eleven churches of seven denominations in this community of some sixteen thousand people have worked it for two years and are looking toward the third year with enthusiasm.

Weekday religious education had been discussed by the church people for four years before it was tried. A standing offer of the board of education of the city school system for release of time for religious instruction was accepted in a meeting of the ministers in January, 1924. But it was wisely decided that the first class should not be held until the following October, and the interim used to prepare thoroughly for the work. During this period of eight months the plan of organization and control, the definite relations with public school, the formation of the curriculum, the securing and preparation of the faculty, the enlistment of the church people and the enrolment of the boys and girls were arranged and in part completed.

ONE of the hopeful things about the weekday movement is the experimental attitude with which it is being undertaken in many centers. Mr. Cutton describes the work in a community which was willing to delay the opening of schools until thorough preparation could be completed. He gives a detailed account of the curriculum, which is worked out on a basis both unique and practical.

Plan of Organization

IT was first proposed that the ministers of the several churches conduct the work on an individual church plan. Instead of this, however, a council of churches was organized, in which each church was represented by its pastor and three laymen. A constitution was adopted, specifying definite church responsibility and privilege. A standing committee on religious education was charged by the Council with responsibility for weekday schools. The financial responsibility was fixed on the basis of three factors: active membership of a church, current expense budget, and number of children instructed. It was decided that a supervisor and teachers on part time be secured to instruct the children of grades two to five for the first year, and that another grade be added each year until all the boys and girls should have this opportunity. The pay of the supervisor was fixed at $300.00 and that of the teachers at $1.00 per teaching hour (since raised to $1.50). A budget of $1,750.00 was adopted for the weekday school work for the first year.

Relation to Public School

WHEN the Council's committee came to present definite plans to the city board of education, the following requirements on the work were proposed: (1) That a curriculum be prepared and submitted to the public school authorities to convince them that no simple Sunday school lessons were to be used; (2) that both the supervisor and teachers should have a normal school or college training, and both public school and religious school teaching experience; and (3) that the Church Council should undertake every responsibility outside of the released time. All that was asked of the city was: (1) A schedule of released time, such that a force of teachers could go from school to school during each week, and (2) the placing of the marks in weekday religious work on the child's regular report cards. It was understood and arranged that the weekday teachers should come to the public school and take the children to the nearest church building for one hour of released time each week. The superintendent of schools offered to send a letter to the parents and to distribute the cards for their signature through the public school, collect them, and turn them over to the committee. The first registration was made in June, 1924, in order better to outline the work for the following fall. Needless to say, some necessary changes had to be made.

In addition to the city system of education a state normal school maintained a practice school in this community for children. The legality of dismissing children for religious instruction was raised in the board of this school, and prevented application of the weekday program to these children for the first year. Although permission had been granted by the state commissioner of education, the dismissal of the normal school children was withheld until the Free-Thinkers' case (respecting White Plains, N. Y.) had been decided in favor of released time.

When it came to the making of a schedule, opposition was raised by certain public school teachers because they felt that religious classes were interrupting the regular schedule. As time went on, however, every teacher became convinced of the value of the work and now all enthusiastically support the program. The basic plan adopted was the release of children the last hours of forenoon and afternoon sessions of the school, so that the religious teachers who were in one school in the forenoon could be in another in the afternoon, and vice versa. This plan allowed for the instruction of the children of two schools a day, or all six schools on Wednesday, Thursday and Friday of each week.

The Curriculum

IT WAS in the matter of curriculum that the "can't be done" objection came in. The denominations represented in the council were Baptist, Congregational,

*First Baptist Church, Cortland, N. Y., Superintendent of Religious Education for the the Cortland Council of Churches.

Disciples, Methodist, Presbyterian, Protestant Episcopal and Universalist. How could churches of such different beliefs combine on a common course of study? And yet the committee reported that almost 90% of the Sunday school material of these churches is the same. So it was decided to have the weekday schools educate Cortland children in the fundamental attitudes, concepts and practices common to all the religious faiths represented in the Council; and to leave the training in the particular deviations from this common denominator to the Sunday school or other program of the individual church. Moreover, it was decided that the individual church program be correlated with the weekday program, rather than the other way around. Thus a definite experiment in practical church unity was proposed to offset the long history of divisive sectarianism.

Would it work? And wouldn't so much have to be left out that this group or that group objected to, that only a very general course in morals could be given? On the contrary, all were agreed that something more religious than a formal course in ethics should be attempted. The curriculum committee was charged with the responsibility of preparing a course that should be definitely and directly religious, such as the development of Christian attitudes, training in prayer and church worship, instruction in the Christian doctrines and forms, and expression in church loyalty and practical Christian service.

The Christian Nurture Series of the Protestant Episcopal Church was adopted as the basis for the curriculum. The question was at once raised in some quarters how a strict liturgical course could be made acceptable. That question has since been asked by outsiders many times. As far as we know we are the only community that is using *The Christian Nurture Series* in an interdenominational program.

Why did we choose *The Christian Nurture Series?* Because, in the first place, it is furnished in clothbound textbooks for the teachers. Also, it is well known in the field of closely graded texts. But a more important reason for using this course is that it has definite religious aims and content. The ideal in each grade is to realize in the life of the child certain religious results and to accomplish this by the use of stories, hymns, prayers, and other memory work. For example, in *Trust in God*, on the basis of God creating, protecting, and guiding, the child will learn to trust his Heavenly Father and will show it by his own devotional life and service. One of our tasks is to train in child worship. Another reason why we like this course is because it places a premium on church loyalty, something sorely needed in this day of parental carelessness and youthful corruption. We make a practice of getting the weekday children to be regular in their attendance upon some church and publish honor lists of those who are. This course gives special attention to the observance of the church year. Lessons preceding the great events of Christmas and Easter put a new significance upon them which is far above Santa Claus or vacation ideas. Finally, we chose *The Christian Nurture Series* because of its church school service program. This division of the year into definite projects of service for definite needs is a striking point in our success. Through this scheme we have carried on projects involving over 600 children for Italians, negroes, Indians, and so forth, translating the child's religious idealism into actual experiences of service. In our opinion, this is where most projects of religious education fail, namely to provide any adequate expression.

BUT some will ask, "Isn't this course very churchly?" It is in parts, but we adopted a syllabus, indicating to the teacher what parts of the text to use in order to realize our aims in memory work, information, devotional practice, and Christian service. Out of the 42 lessons in each grade, we chose 30. Pilgrimages, baptismal vows, catechism material, Apostle's

(Please turn to page 44)

A PAGE FROM THE WEEK-DAY SCHOOL SYLLABUS, SHOWING CORRELATION WITH PUBLIC SCHOOLS

Public School History (New York State Syllabus)	Cortland Weekday Schools
Fifth Grade	
Study of historical characters from Lief the Lucky to Sir William Johnson and local New York life.	The aim of many of the early explorers—to win the natives to Christianity. The early settlers and religious freedom. Local church history.
Sixth Grade	
Historical characters from colonial days to the present.	Prayer in the life of the nation. The effect of the Great Awakening. The religious significance of certain characters; Howe's generosity, Grant's conversion six months before his death. The influence of inventions on bringing the world closer together.
Seventh Grade	
American Indians, early settlements, colonial days. The constitution.	Missionary work among the Indians, including the work of the Jesuits. Stories of colonial religious life. Discussion of religious liberty and separation of church and state.
Eighth Grade	
History to the present time. Leaders in various lines of activity.	Church history in America. Biographical study of American religious workers.
AMERICAN IDEALS:	
1. *Political ideals*: Equal rights, freedom of speech, of press, local self-government, etc.	1. *Principles* of *Christian citizenship*, problems of free speech and press in radicalism, irreligion and offensive literature.
2. *Social ideals*: Respect for women, public education, humane treatment of prisoners, asylum for other nations.	2. *The social gospel.* Home care of needy, prohibition, immigrants.
3. *Economic ideals*: Standards of living, subjugation of nature for man's need.	3. *Christian principles* in industry, race prejudices.
4. *International ideals*: Early isolation, present recognition of responsibility, open treaties, etc. Triumph of democratic ideals.	4. *Missions and world peace.* Pledges of loyalty to flags. The United States and its religious and charitable service. The churches outlaw war. The triumph of Christian ideals.

THE WORKERS' CONFERENCE

An Effective Means for Solving Problems and Achieving Results

By Charles F. Boss, Jr.*

SEVERAL Sunday school workers were talking together. "I am getting a new thrill out of my teaching," said one young lady. "The monotony and indifference I once experienced have gone. In their place has come a new realization of my opportunity. And the workers' conference has enabled me to feel the satisfaction of real achievement."

The workers' conference is just what its name implies, a group of *workers conferring* about their actual problems and methods by which desirable solutions may be reached. Its success lies in the ease of adaptability to any size of church or local condition. Group thinking and planning is used to advance the church school program. A group does not need to wait until highly specialized leadership is available before beginning to function. Aims or purposes are needed, and determination to succeed in developing our pupils is required. Beyond this, plans are comparatively simple.

WHERE and When Should Workers' Conferences Be Held? These questions must be answered by the local workers who plan to confer, but suggestions may not be out of place. Where the conference is to meet may be determined by the centrality of location and the possibility of an atmosphere of serious study and consideration of problems. The workers' conference that degenerates into a mere social gathering or is under constant distraction which prevents a serious consideration of its problems will soon cease to be. The group may meet in the church school department room, a church parlor, class room or in the homes of its members. The meetings should be regular and purposeful.

Weekly meetings of the group seem preferable but if this is impossible, do the next best thing; meet once every two weeks or once a month. Another plan is to meet one evening a week for four consecutive weeks each quarter of the year. September, January, April and June might be the selected months. This would provide sixteen workers' conferences and is possibly a superior plan to meeting one night a month.

WHO Should Be in the Workers' Conference? The workers' conference may be planned to serve the needs of the workers of one age group, for example the junior, in which case the junior superintendent and all teachers and leaders of juniors should be present. Or problems involving all of the elementary workers or all young people's division workers may be under discussion with all of the workers of either of these divisions present. In some situations it may seem wise to begin with a workers' conference composed of all the church school workers, or at least the general superintendent and superintendents and counselors of the several departments. The aims or objectives to be reached as a result of the workers' conference will determine who is to be included in the group.

*Superintendent, Department of Local School Administration, Board of Education, Methodist Episcopal Church.

THE AIMS or Objectives of the Workers' Conference. The programs of the workers' conferences should all have one underlying aim—how to improve in guiding our pupils in living Christian lives. If this is true our problems will be those that have to do with the development of the pupil as a Christian person. The improvement or lack of it in our work will be determined by the ability of the pupil actually to practice Christian living in the daily situations of life.

Furthermore the workers' conference will foster the cooperative spirit and aim to develop skill in team work. Some results can be achieved only by intelligent, cooperative participation as, for example, genuine results in department, that is, public worship. The superintendent or other leader may have a well planned worship program, but the example and attitude of the teachers must be present also.

Some aims will center in the development of the individual in the workers' conference. Among these aims are, intelligent understanding of general problems, enriched cultural background, finer appreciation of life and its meanings and Christian motives for service.

The objectives and the order in which they are to be taken up must be determined by each local group but a suggested list embodying problems common to most church schools follows:

Objectives: To discover the actual situations in which our pupils live and to learn their most important problems. To discover how best to aid our pupils in living Christian lives in their actual situations. This is the equivalent of learning to know the world that the child experiences as his own in contrast to the world that adults experience.

To define exactly what we are trying to accomplish in the lives of our pupils in terms of Christian living.

To study the present development of our pupils with a view to improving the grouping in departments and classes by readjustment.

To determine how efficiently our present organization meets the needs of religiously educating our pupils; to plan needed readjustments.

To evaluate the lesson materials now in use in our church school in the light of our objectives and to make new selections where possible.

To determine the adaptations needed in our worship services in giving the pupils satisfactory worship experiences.

To evaluate the social and recreational activities of our department or church school in the light of our pupil centered objectives with a view to improvement of our program.

To discover sound procedure to be followed in guiding our pupils in living the Christian life.

To work out the actual teaching plans or procedures to be used for a period of time, as, for instance, the succeeding month.

To discover how the objectives may be used in unifying the work of the several agencies now organized for the religious education of our children.

To determine how the Christian spirit may be developed through cooperation in community projects.

To study the equipment needs of our school in the light of our religious education objectives with a view to providing adequately in this respect.

These are typical of the problems likely to be found in most churches.

Plan for the Individual Conference Hour

1. *Problem* involved clearly stated.
2. *The definite aim or goal* in terms of the problem.
3. *Statement of the information*, or *facts* and the *principles* that need to be in possession of the group if the aim is to be reached.
4. *Procedure* for the conference hour. What questions or sub-problems are involved? How shall the class be stimulated to thinking about them and guided to successful conclusions?
5. *Record* the conclusions reached.
6. *Determine how these conclusions should be used* and make definite plans. These should be very specific, exact steps being determined concretely.
7. *Statement of problem and objective for the next meeting* of the group. Give individuals and committees definite assignments of reading and gathering needed information.

A Typical Program

Problem: Providing equipment that makes for maximum results in the junior department.

Objectives:

1. To learn what equipment will provide suitable means for carrying out the program of religious education with juniors.
2. To survey and evaluate our present equipment as a whole: available rooms, decoration, floor covering, tables, chairs, pictures, and so on. Consider the worship, study and recreational phases of the programs for which equipment is needed. (For the second, third and fourth meetings.)
3. To chart out in the light of our local conditions the equipment that we need.
4. To determine the steps we need to take and proceed to secure this equipment.

Information:

1. The various elements of the program that call for equipment.
2. The recommendations of specialists.
3. Pamphlets and books. (*Equipment for the Church School*, published by the International Council, bulletins and leaflets published by your denominational board, *Building for Religious Education*, by Tralle and Merrill, and so forth.)

Procedure:

The leader or chairman will state the problem and the evening's objectives clearly. Develop the viewpoint that while the equipment is but a means toward an end it is either a serious handicap or a tremendous asset in achieving results. Concrete examples may be cited to illustrate the above.

Because of the vital importance of equipment in our local program we have a genuine problem in discovering our equipment needs and determining how they can be met in part or in whole.

Miss A. is to report on the information given by the International Council. Mr. B. will report on his correspondence with our denominational board, and Mr. C. on his study of certain chapters in *Building for Religious Education*, by Tralle and Merrill.

Note that the equipment is designed with several phases of its program in mind, as worship, study and recreation.

List the items of equipment as reported by A, B and C on the blackboard and check on each. What influence on the child or place in the development of the child does each item have?

Record:

Let the group make a list which they conclude would enable them to carry through the program of the department or class.

Assignment for next meeting:

A group visit to the church for a careful survey of equipment. This should be something more than a listing of materials. The individuals of the group should be asked to react to the room from the standpoint of its warmth of color, light, attractiveness, tidiness, worship and study atmosphere, and so forth. Other rooms, perhaps unused, should be studied with a view to their use in a readjustment of program.

The next meeting will have as its purpose the working out of a statement of needed changes and additions to present equipment with definite recommendations.

Suggestions for a Year of Workers' Conferences

While this series of programs is dated to begin with September, it is best to begin with the first topic in the list no matter what the month of beginning. This can be done, provided the material which is seasonal is used in the proper months.

September: *Discovering what we hope to achieve with our pupils.*

Specifically, what are we trying to do in the local church? What is the ultimate end toward which we work? What are the actual situations in which our pupils live and in which Christian life is to develop if it does so at all?

In studying the present activities of our boys and girls in home, school, church and community, what are the most pressing problems they face in learning to be Christian boys and girls?

To which of these problems shall we give our present study and what shall we aim to do that will help the pupil solve these problems in a Christian way?

Readings: *Method in Teaching Religion*, Betts and Hawthorne, Chap. III. *The Junior*, Chave. *The Curriculum of Religious Education*, Bower.

October: *Study of teaching procedures, materials and methods.*

How can we make our lesson plans grow out of our pupil centered objectives?

What shall we do when the lesson materials do not seem to aid us in achieving our objectives?

How shall we construct our teaching plans? (The teaching plans for the month may be the assignments, these plans to be discussed in the meetings.)

Readings: Specialization texts.

November: *Study of worship.*

(Study the worship programs and plans for the month as concrete material to illustrate principles. Study the improvement of these programs.)

What is worship?

What do our pupils understand it to be?

How well do they respond in the worship service?

Are they interested?

Do they act as though they feel the presence of God?

How can our worship programs grow out of our pupil centered objectives?

How can the leaders cooperate in cultivating the spirit of worship?

Readings: *Training Juniors in Worship*, Jones. *Curriculum of Worship for Junior Church School*, Crandall. *Manual for Training in Worship*, Hartshorne.

(Please turn to page 44)

WHAT FORMS OF RELIGIOUS INFLUENCE ARE OF MOST VALUE IN CHARACTER BUILDING?

By Merl E. Bonney*

HOW IMPORTANT is religious influence in character attainment? What types of religious influence are of most value? No doubt these questions have been asked many times by Sunday school teachers and Christian leaders. We cannot hope completely to answer them without extensive experimentation, but the writer believes that an investigation which he recently conducted in a high school in California has produced some results which are significant in the solution of these problems. The method employed in this study involved (1) separating the student body into three "character groups" on the basis of student's and teacher's judgments, and (2) by questionnaire, determining the extent of religious influence upon each group.

At the outset of the investigation each student was given a statement of the standard by which he was to judge his fellow students on the basis of character achievement. That statement was as follows: A boy or girl who has admirable character is one who (1) always tells the truth, (2) is honest in dealing with other people—does not steal or cheat, and (3) is willing to spend some time, money and effort in helping other people. Each student wrote the names of five boys and five girls whom he considered came the nearest living up to these standards, and also the names of five boys and five girls whom he considered came the next nearest living up to them. The teachers' part in the rating scheme was identical with that of the students', except that the teachers wrote fifteen names for each group and selected three groups instead of two, the third group consisting of those students who were considered as coming least near to living up to the standards of admirable character. Thus the first and second groups were formed on the basis of both student and teacher judgments, while the least group was formed on the basis of teacher judgments alone. These groups will hereinafter be designated as *first*, *second* and *least*. There are 242 students and 16 teachers in the high school. The first group as formed consists of 28 students, the second of 27, and the least of 25. The number of boys and girls in each group is approximately equal.

IN ORDER that the reader may judge how well the character groups were selected, the extent of agreement of student and teacher decisions for the membership of each group must be stated. This agreement is briefly as follows: for the first group, 57% of the student decisions went to 9% of the students and 45% of the teacher decisions went to 9% of the entire school; for the second group, 20% of the student decisions was given to 8% of the enrolment and 22% of the teacher decisions went to 9% of the entire school; for the least group, 51% of the teacher decisions went to 11% of all the students. The extent of agreement s further shown by the fact that only one teacher *least* decision was given to all the members of both the first and second groups, and that only one teacher *first* decision was given to all the members of the least group. It is evident from the above percentages that the first and least groups are much more highly selected than the second group. Therefore the comparisons between these two are of most significance.

IN FILLING OUT the religious influence questionnaire, in regard to attendance at church, Sunday school, young people's society, and so forth, the students gave their answers by underlining one of the four following responses: *regularly, occasionally, very seldom, never.* By this means all answers were put on a common basis. After all data were tabulated, it was discovered that the significance of the religious influence depended on one issue, viz., whether or not the religious influence is within the student's control or beyond his control. Those forms of influence within the student's control are those which engage him through his own wishes and desires; those beyond his control are those which affect him only indirectly, such as parents' attendance at church, and those which engage him because he is not in a position to escape them, such as home worship. The data in the accompanying tables give the contrasts between the three groups in these two types of religious influence.

From Table I it is evident that the first group is very superior to the least in every respect and that the

TABLE I.

Phases of Religious Influence Within Student's Control

	First Group	Second Group	Least Group
Regular Attendance at Sunday School	46%	30%	8%
Church Membership	79%	59%	48%
Regular Attendance at Church Services	59%	22%	24%
Regular Attendance at Young People's Society	61%	26%	12%
Regular Reading of the Bible	32%	26%	4%
Regular Habits of Prayer	57%	48%	40%
Participation in Church Activities on Sundays	75%	41%	8%
Influenced by People in Religious Occupations	39%	22%	16%
Average Number of Religious Books Read	1.89%	1.81%	1%
Average Number of Church Papers Read	1.07%	.85%	.44%

*Salem, Oregon.

second group has advantage over the least in all but one respect. The fact that the religious influence within the student's control is closely related to the attainment of admirable character-points to the conclusion that it is an important factor in character training.

TABLE II.

Phases of Religious Influence Beyond Student's Control

	First Group	Second Group	Least Group
Regular Attendance of Mother at Church	29%	26%	28%
Regular Attendance of Father at Church	21%	15%	20%
Regular-Occasional Attendance of Both Parents at Church	39%	37%	48%
Regular Family Bible Reading	4%	11%	8%
Regular Family Prayer	0	0	8%
Regular Children's Bed-time Prayers	39%	30%	32%
Regular Asking of Blessing at Table	14%	15%	20%
Very Much of Parent's Instruction Concerning Right and Wrong	93%	85%	76%

In Table II the small differences in percentages between the three groups should be contrasted with the wide differences as given in the previous table.

Table II shows that in many respects the least group is superior to the two upper ones, and that in all respects the differences are of small significance. The fact that the religious influence beyond the student's control has very little relation to the achievement of admirable character points to the conclusion that it has very little positive value in character training.

Other returns from this investigation show (1) that the two upper groups are very superior to the least in scholarship, (2) that the members of the least group attend public dances much more regularly than do those of the first two, (3) that the boys of the low group use tobacco to a much greater extent than do the boys of the upper groups.

THE QUESTION may be raised whether the members of the first and the second groups did not attain their higher character standards because of being superior in some respects. Three possible sources of superiority were taken into consideration—*intelligence level, economic status,* and *chronological age.* The results obtained by the Terman *Group Test of Mental Ability* show that the median for the first group is only 7 points higher than that for the least, and that the median for the second group is 13 points higher than that for the least. As far as could be determined from the father's occupation, there are no outstanding differences in the economic levels of the three groups. The average age of the first group is only .19 of a year greater than the average of the least group, and the average for the second group is 1.19 lower than that of the least. Therefore it may be concluded that the greater character achievement of the members of the upper groups is not due to marked superiority in any of these three respects. This being true, there is all the more likelihood that the greater character attainment of the members of the first group is due to religious influence.

The chief conclusion to be drawn from this study is that there is a close relationship between character attainment and religious influence, *provided that this influence come through the student's own wishes and desires.* If the evidence of this investigation reveals the truth in regard to the effect of all religious influence, then the first duty of parents, ministers, and teachers is to make sure that their programs of religious and moral education are desired and gratefully received by those people whom they would train.

MEETING EXECUTIVE COMMITTEE OF THE WORLD'S SUNDAY SCHOOL ASSOCIATION

A MEETING of the Executive Committee of the World's Sunday School Association was held in Heyst-sur-Mer, Belgium, June 8-11, 1927, attended by twenty-seven representatives from thirteen different nations. The International Council was represented officially by Dr. Robert M. Hopkins, Chairman of the Executive Committee; Dr. Hugh S. Magill, General Secretary; and Mr. L. W. Simms, Chairman of the Board of Trustees. Mr. Theron Gibson of Toronto, a member of the International Executive Committee, attended as a special representative of the Religious Education Council of Canada. Mr. Hugh R. Monro, a member of the International Executive Committee and Board of Trustees, also attended the meeting. Other representatives from North America were: Mr. Arthur M. Harris, Chairman of the Executive Committee of the World's Association, and Dr. W. G. Landes, General Secretary of the World's Association.

Careful consideration was given to the work carried on in the different nations represented, which gave to all a better understanding of the special problems in the different countries. A spirit of fine Christian fellowship prevailed throughout the meeting. One of the most important actions taken was the adoption of a report recommending the revision of the by-laws of the World's Association which, after a full discussion, was unanimously approved in the following form:

1. That the World's Sunday School Association shall be a federation on a world basis of national or international, interdenominational Sunday school associations, or councils, wherever such natural groups may be found or formed.

2. That the chief method for carrying out the purpose of the Association shall be to develop these national or international associations or councils into indigenous organizations, with the ultimate goal that they shall become self-directing, self-supporting and self-propagating, under national leadership, and to unite them into a World Fellowship.

3. Such Associations or Councils should be flexible enough in their organization to meet the needs of any country or group of countries, and should be financed from resources within themselves.

4. That the chief duties of the secretariat of the World's Sunday School Association shall be to initiate, develop and encourage these Associations or Councils, to which end much of their time should be

spent in the various countries on visits of sufficient length to grapple with the local problems and set up adequate organization, personnel and finance.

5. That a working division of the duties of the World's Sunday School Association Secretariat, under the direction of the Executive Committee, would be that the several Secretaries should be co-ordinate, having definite field assignments for the development of the work in cooperation with the Associations or Councils involved, together with the financial support thereof.

6. That a Committee of Reference and Counsel shall be appointed by the Executive Committee, consisting of five members, of whom the Chairman of the Executive Committee shall be the Chairman, one member to be appointed by the British Section, one by the North American Section, and two members by the Executive Committee from self-supporting Associations or Councils. To this Committee shall be referred questions of co-ordination affecting the work of the Association arising between meetings of the Executive Committee.

7. That the headquarters of the World's Sunday School Association shall be located in New York City and shall be made as much as possible a clearing house, with special arrangements made by the Executive Committee for any unusual functions, such as the World's Convention.

8. That the Budget of the World's Sunday School Association shall include such items as salaries and expense of secretariat, central office expenses, grants, and such other items as the Executive Committee may approve from time to time. The Association shall be financed by annual subscriptions from its constituent Associations or Councils, income from permanent funds and donations from interested individuals and agencies.

9. That a Budget Committee shall be appointed by the Executive Committee consisting of one member named by the British Section, one by the North American Section, and three additional members by the Executive Committee; the Committee shall serve for the period of the Quadrennium in the preparation of the spending budget to be submitted to and approved by the Executive Committee.

10. That in view of the difficulty of assembling a meeting of the World's Executive Committee thoroughly representative of its constituent Associations or Councils, provision shall be made for two regular meetings of the Executive Committee during the Quadrennium, one to be held in connection with the Convention of the Association, the other to be held one or two years preceding the Convention and on a continent other than that in which the Convention will meet.

11. That the By-laws of the Association be amended so as to provide that no Association or Council shall have more than one-third of the total membership of the Executive Committee, including the members-at-large.

A committee composed of Dr. W. C. Poole, Dr. Robert M. Hopkins and Mr. James Kelly, was appointed to draft amendments to the by-laws of the Association in conformity with this action. This committee completed its work after the adjournment of the meeting in Heyst, but its report has been mimeographed and sent out to members of the Executive Committee of the World's Association.

The Charter of the Association provides "That the said Association may, if it be considered advisable or advantageous in carrying on the work of the Association in the different countries of the world, divide itself into two or more Sections, whose names, powers, and limitations shall be declared and defined by the by-laws." In accordance with this provision of the Charter, the proposed revised by-laws provided that the Association shall be divided into two Sections, a British Section and a North American Section. The proposed provisions regarding these Sections are as follows:

> 1. The British Section shall consist of the members of the Executive Committee of the Association resident in Great Britain and Ireland, and such other persons as may be appointed by them or accepted from cooperating bodies.
>
> 2. The North American Section shall consist of the Members of the Executive Committee of the Association elected by the International Council of Religious Education, and such other persons as may be appointed by the International Council or accepted from cooperating bodies.
>
> 3. These Sections shall supervise the work of the respective co-ordinate Secretaries of the Association in the Fields assigned to them respectively by the Executive Committee of the Association for supervision and support. These sections shall be responsible for the financial support of their respective Secretaries and of the work carried on under their supervision.

The next meeting of the Executive Committee of the World's Sunday School Association will be held in Los Angeles, California, on July 10 and 11, 1928, just preceding the World's Sunday School Convention which will open on the afternoon of July 11 and will continue until July 18. At this meeting final action will be taken on the adoption of the proposed revised by-laws providing for a reorganization of the Association.

World's Sunday School Association Executives at Grand Hotel de la Plage, Heyst-sur-Mer, Belgium, June 8-11, 1927

Back Row: Mr. W. F. Chappell, England; Dr. Hugh S. Magill, U. S. A.; Dr. Robert M. Hopkins, U. S. A.; Mr. Theron Gibson, Canada; Dr. Gerardus P. Marang, Holland; Rev. G. Luntowski, Austria; Pastor Adam Podin, Esthonia; Rev. Carey Bonner, England; Mr. Stephen C. Bailey, England; Mr. F. J. Tregilgas, England; Pastor Jean Laroche, France; Rev. Adolf Novotny, Czecho-Slovakia; Mr. L. W. Simms, Canada; Rev. John Victor, Hungary; Mr. Hugh R. Monro, U. S. A.

Front Row: Dr. K. A. Jansson, Sweden; Mr. Herbert G. Chessher, England; Mr. James Cunningham, Treasurer British Section, Scotland; Mr. Arthur M. Harris, Chairman Executive Committee of World's Association, U. S. A.; Dr. William Charles Poole, President World's Association, England; Mr. James Kelly, Secretary British Section, England; Sir Edward Sharp, President British Section, England; Dr. W. G. Landes, General Secretary World's Association, U. S. A.

There were also present at the Conference: Mr. Rene Dedge, Belgium; Dr. Gustave Armbrust, Brazil; Mr. T. H. Sandberg, Norway; Mr. Arthur Black, England.

SUGGESTIONS FOR BUILDING WORSHIP PROGRAMS FOR THE CHURCH SCHOOL

BEGINNERS' DEPARTMENT PROGRAMS FOR NOVEMBER

*By Muriel White Dennis**

Theme for November: Sharing

The aim for this month is to deepen appreciation and show the child how to express his gratitude through conversation, prayer and songs.

The programs should be brimful of the spirit of gladness. Give the timid "just four" a chance to whisper what lovely thing happened at his house during the week. Teach them how to rejoice with each other by sharing the "good news" with the rest of the children. As the children enumerate things there will be many opportunities for singing songs which they learned in the nursery classes and during the previous month. A simple effective way of teaching them to associate the Heavenly Father with these everyday gifts is to sing a thank you refrain after each response. "We thank the Heavenly Father kind and good," from *Song and Play for Children.* "Praise Him, Praise Him," and the refrain from "Can a Little Child Like Me?" from *Song for Little People* may be used in this way. Or, they may change the words of a familiar praise song.

"Every morning seems to say,
There's something happy on the way
And God sends love to you."
—The Children's Year.

This may be made to fit the responses by changing the words to "Yellow pumpkins seem to say," "The falling leaves seem to say," "Good red apples seem to say," and so forth. Once the children get the idea, they are quick to supply words and they enjoy it hugely.

A charming Thanksgiving song of this type appeared in the *Pilgrim Elementary Teacher,* November, 1926. The words were set to Schuman, Op. 68.

1. "All we have is given to us by Our Father,
   Thank you, Heavenly Father for your care.
2. "Food to eat is given to us by our Father," etc.

When the children are in a reverent, grateful mood they should thank the Heavenly Father through prayer. The teacher should lead, pausing while the children repeat the phrases after her, or if the department is small she may pause to allow individual children to supply words. "Let us thank the Heavenly Father for some of the things that make us glad." When the heads are bowed she will pray, "Dear Heavenly Father, we are so happy this morning. Betty is glad for..... Frank is glad for..... Howard is glad for..... We thank you for all these things."

But to express gratitude through song and prayer is not enough. The world is full of people who go through life just "being glad," giving no concern to making anybody else happy. We may teach beginners the rudiments of stewardship by giving them an opportunity to share their good gifts with others while they are in a grateful mood. The nature of the Thanksgiving project will depend on the location, size and economic condition of the department. A dinner for a needy family, a gift for a shut-in, a Thanksgiving game for a sick child, flowers for the minister's Thanksgiving table, canned fruit or vegetables for an orphan's home, something near at hand if possible that the children, or a group of them, may deliver the gift. If that is impossible the gift should be boxed and tied during the pre-session or a week day meeting and sent with a letter dictated by the children.

Perhaps your department is so fortunately situated that the children may have experience in sharing some of the good times they have in the church school. They may go with the primary department to an institution or the home of a shut-in to sing their songs and tell or play some of their stories.

Sharing, praising, praying are the teacher's key-words for November.

ROOM OR CORNER: Be sure that it is an effective silent teacher. Some rooms are so cluttered with crepe paper festoons, pictures and posters that the effect is bewildering to the children. Use artistic restraint in your decorations. The turkey should be a mere incident and not a predominant feature. A simple border of fruits cut free hand and colored by the children during the pre-session or through-the-week period, would be effective if the room is large.

PICTURES AND OBJECTS: The room should be a record of their experience. The lesson pictures should be mounted and hung *low enough for the children to see and touch without strain.* Most teachers hang pictures too high. The picture of a child saying grace should be prominent. If you are unable to find a suitable picture from magazine files, send for "The Child Life Series," by Jessie Wilcox Smith, Cosmopolitan Print Company, New York. A poster "What Mothers Do" or "The Heavenly Father's Care" may be left in the room if made by the children during October. Small mounted pictures or scrapbooks illustrating family activities and everyday comforts should be on the table. A doll or doll family and some simple doll furniture will encourage the children to play "family" and provide experience in caring.

SONGS: *Songs for Little People,* and *Song and Play for Children,* by Danielson and Conant, *Songs for the Pre-School Age,* by Schumate, and *Child Land in the Sunday School,* by Jones and Barbour contain the greatest variety of appropriate songs for the Sunday church school. Charming songs may be found in *The Children's Year,* by Conant, and *Songs for the Little Child,* by Baker. Suitable songs for the month are: "The Morning Hymn," "Praise Him," "This is God's House," from *Songs for Little People;* "Something Happy," from *The Children's Year;* "What Can I Do?" from *Song and Play for Children* (to be used in connection with the sharing project); "Thank Thee, God," *Child Land in the Sunday School.*

First Sunday

1. BEFORE THE SESSION: Many teachers begin the morning session ten minutes later than the rest of the church school and use the period for free play. Individual greetings from the teacher. Enrolment taken by the secretary as children enter. The offering may be put in a basket on the secretary's table, preventing it from being a distraction later. Early comers may help put the room in order. Then suggest that they play "house." Choose five children for a family. If more children wish to play choose another family. Some children will prefer to look at pictures, others to observe the play.
2. CALL A CIRCLE: Three soft chords.
3. QUIET MUSIC: "To a Wild Rose," MacDowell. Use same music throughout the quarter that it may recall the quiet mood.
4. SONG: "This is God's House."
5. CONVERSATION AND WORSHIP: The starting point will be the pre-session activity. Was Betty a good mother? Why? What did she do for her children? Was Philip a good father? There will be an opportunity to sing a "Thank you" refrain, and for prayer. The offering may be carried to the leader's table. "We have brought so many love gifts to the Heavenly Father's house today. We like to bring gifts to His house, He does so many things for us." Sing, "Offering Hymn" from *Songs for Little People.*
6. PICTURE WALK: Children touch pictures of people for whom the Heavenly Father cares.
7. CHOOSING: A story to be retold. This may be omitted if the Conversation period was long.
8. THE NEW STORY: Let the children change position. They may leave circle and sit on the rug.
9. CLOSING WORSHIP: Looking at the lesson picture. Repeating memory verse. Recognition of the Heavenly Father's presence.
10. DISMISSAL: As the children leave remind them to bring pictures of good things to eat.

Second Sunday

1. BEFORE THE SESSION: Older children make a Thanksgiving poster from pictures brought by the children. Place a large sheet of white cover paper on dark card board. Paste lightly at corners, then slip paper dolls cut from magazines between the two (allowing the heads and shoulders to show) to represent people sitting at a table. Children choose pictures of good things to eat and paste on the "table cloth." When it is finished sing the Thanksgiving song and learn a grace to say Thanksgiving Day. Younger children draw pictures of things which make them glad. Use blackboard or a long strip of wrapping paper.

2, 3 and 4: Same as last Sunday.

*Royal Oak, Michigan.

5. Conversation and Worship: Talk about the poster and the pictures children have made. Song, prayer and offering follow the general plan of last Sunday.
6. Sharing Project: Sing "What Can I Do," and let the children choose what they will share at Thanksgiving. Practice the songs which they will sing to make "others" happy.
7. Choosing: A story to be retold. Or, if teaching Lesson 7 show picture, "The Drink," and let the children make a story about it. Be prepared to give the children a drink of water for some child is sure to ask for it. Thank the Heavenly Father for water.
8. They tell each other "God is love," and "He careth for you." If teaching Lesson 58 tell the new story, show the picture and let the children say to each other, "God is my helper." Then sing, "We thank the Heavenly Father."
9. Dismissal: Remind each child of the Thanksgiving project.

Third Sunday

1. Before the Session: Activity depends on the project chosen by the children. Prepare the gift for delivery. "How will they know who sent it? How shall we tell them?" Prepare "gift card."
2, 3 and 4: As last Sunday.
5. Conversation and Worship: Children will be eager to tell how they will spend Thanksgiving. Emphasize that the real purpose is to say "thank you." "For what things will you say, 'thank you,' to the Heavenly Father?" Songs, prayers and offering are a part of this period.
6. Choosing: The story which they will play when they visit the shut-in or institution. Several children may want to play and it may be necessary to have it repeated. The teacher may tell the story to a certain point, then let the children act in pantomime.
7. The New Story.
8. Closing Worship: Looking at picture. Thank you prayer for God's loving care. Prayer that "our gift will make them happy."
9. Dismissal: Teacher whispers "Happy Thanksgiving" to each child as he leaves.

Fourth Sunday

1. Before the Session: Children make scrap-books from the left-over pictures brought for the poster. When finished they may be taken to sick children belonging to the department or for Christmas gifts.

2, 3 and 4: Same as last Sunday.

5. Conversation and Worship: There should be a report from the children who delivered the gift. The children tell how they spent Thanksgiving. Did they remember to say "thank you"? Teacher reads Ps. 43:4 from the Bible and children find pictures of people praising God. She reads 1 John 4:8 and 1 Peter 5:7 and they find pictures illustrating God's love and care. She reads Ps. 95:1 and they gather around the piano to sing.
6. Retold Stories: Children retell favorite stories.
7. Pictures: Children look at new picture and make a "story" about it.
8. Closing Worship.
9. Dismissal.

PRIMARY DEPARTMENT PROGRAMS FOR NOVEMBER

*By Dorothy Kay Cadwallader**

Theme for November: Stewardship

First Sunday

Call to Worship: "God is in His Holy Temple," (P. 8, *Melodies*, Leyda Publishing Company, Wapello, Iowa)

Hymn: "A Prayer," (P. 145, *Songs for Little People*, Pilgrim Press, Boston, Mass.)

"We're thankful that we're stewards, Lord
Of birds and trees and flowers
Of all we do and all we say
Of sunny happy hours."

Bible: John 6:1-14; 1st Corinthians 4:2

Prayer Song: "A Prayer," (*Melodies*, P. 21)

"Father, hear Thy little children,
While to Thee we pray,
Asking for Thy loving blessing
On this day."

Prayer: "Make us caretakers, or stewards, of all that we do and all that we say, making everyone happier day by day. Amen."

Offering Service:
Song: "Lord, When to Thee a Little Lad," P. 23, *Melodies*

"Lord, when to Thee a little lad
Brought the small loaves of bread,
Thy touch enlarged the gift, until
Five thousand men were fed."

"So wilt Thou take our off'ring small,
Of time, and work, and love,
And multiply them many fold,
With blessings from above."

(Have a child from each class bring the offering to the front. Sing the first stanza of the above while the offering is being taken and the second stanza while the children bow their heads.)

Lesson Study:

Have pianist play "Lord, When to Thee a Little Lad" as a signal for the children to gather around the superintendent for a story. Tell the story, "Feeding the Five Thousand," as given in *The Master Library—My Best Book* (Foundation Press, Cleveland, Ohio), or "Jesus Feeding Many Hungry People," as given in *International Graded Lessons*, Course 2, Story 24.

Closing Hymn: "Lord, When to Thee a Little Lad."

Prayer: "Dear Jesus, help us all to be good caretakers all this coming week, for we are indeed Thy stewards. Amen."

Second Sunday

Call to Worship: "God is in His Holy Temple," (P. 8, *Melodies*).

Hymn: "A Prayer," (P. 145, *Songs for Little People*).

Bible: 1st Corinthians 4:2.

Prayer Song: "A Prayer," (P. 21, *Melodies*).

Prayer: "Dear Heavenly Father, we have tried to be Thy little stewards ever faithful to Thee. Amen."

Offering Service:
Song: "Lord, When to Thee a Little Lad," (P. 23, *Melodies*). (See first Sunday.)

Lesson Study:

Have pianist play No. 88, *Songs for Little People*, as a signal for the children to gather around the superintendent for the story.

Story: *Samuel, the Boy Steward.*

Hannah wanted a little boy more than anything else in the world. So she prayed that God might send her a man child. After a while God answered her prayer and a baby was born. Hannah called his name Samuel because "she had asked him of the Lord."

When the baby grew to be about as big as you, Hannah took him to the temple where he became the caretaker, or steward, of the things of God. He took care of the tapers and saw that they burned brightly. He took food to the priests. He ran errands for the priests. He was never too busy to give of his time to the priests of God. Thus this little steward became a great favorite with the Lord and with the men.

Each year his mother made him a little coat and brought it to him when she came with her husband to offer the yearly sacrifice. Samuel took good care of this coat, for he said to himself, "I must be a good steward of every single thing."

One night after Samuel had been a long, long time a caretaker in the house of the Lord, God called him and chose him to be His prophet that he might help the people to be better. Thus, the little boy Samuel grew and became the faithful steward and prophet of the Lord his God.

"It is required in stewards that a man be found faithful."—1st Corinthians 4:2.

Closing Song: "Lord of the Sunlight," (P. 35, *Songs for Little People*).

"Lord of the sunlight, Lord of the starlight,
Lord of the seasons, teach me to know
How best to love Thee, how best to serve Thee,
'Mid summer's flowers and winter's snow."

Third Sunday

Call to Worship: "God is in His Holy Temple," (P. 8, *Melodies*).

Hymn: "A Prayer," (P. 145, *Songs for Little People*).

Hymn: "Little Song of Thanks," (P. 143, *Songs for Little People*).

"Dear Heavenly Father, hear us sing
Our song of thanks for everything.
Thank you, thank you, thank you,
Heavenly Father."

Bible: 1st Corinthians 4:2.

Prayer Song: "A Prayer," (P. 21, *Melodies*).

Prayer: "Dear Heavenly Father, we thank Thee for time and work and play. Help us to be good stewards. Amen."

Offering Service:
Song: (P. 88, *Songs for Little People*).

"We give Thee but thine own
Whate'er the gift may be
All that we have is thine alone
A trust, O Lord, from Thee."
(See first Sunday.)

Lesson Study:

Have pianist play No. 88, *Songs for Little People* as a signal to gather around the superintendent for the story.

Story: "A King and His People Caring For God's House," *Stories About God's Helpers*, (Course II, Part I, Story 2, The Judson Press, Philadelphia, Pa.)

Closing Prayer: "Dear Jesus, help us to be as fine stewards as Joash taught his people to be. Amen."

Fourth Sunday

Call to Worship: "We give Thee but Thine Own," (P. 88, *Songs for Little People*).

Hymn: "Little Song of Thanks," (P. 143, *Songs for Little People*).

Bible: 1st Corinthians 4:2.

Prayer Song: "A Prayer," (P. 21, *Melodies*).

Offering Service: "We Give Thee but Thine Own," (P. 88, *Songs for Little People*. See first Sunday).

Lesson Study:

Have pianist play softly as a signal for the children to gather around the superintendent for a story.

*Supervisor Jefferson School, Trenton, New Jersey.

STORY: *How Jan Learned to be a Good Steward.*

"Steward," said little Jan, "What does that mean?"

Jan had been in church school only a short time. He had heard the word for several Sundays but had failed to understand it. Consequently, when walking home with his teacher with his hand tight in hers, he ventured to ask the meaning of the word that had been puzzling him.

"My dear, it simply means taking care of every single thing as carefully as you can. It means not wasting a single minute of your time. It means doing kind things for other people every single day. There is an old saying 'A golden deed every day.' It means taking care of the money you earn or are given and giving some of it for God's work, so that all the children everywhere may learn to know that Jesus loves them, too. You see, everything that we have God gives us. It is a trust from Him. He expects us to take care of everything carefully and faithfully—our time, our money, our health, our ability to sing—really our whole selves. It means doing the little things the best we can and using the talents that we have to help others and make them happy. It means that God gives us our lives and that we must use them in a way that will please Him to whom we owe our being here on this wonderful earth. It means being a faithful caretaker of every single minute in every single day. It means great happiness, Jan, for it means an unselfish life full of kind deeds for others."

By this time they had reached Jan's home. He said, "Thank you, I think I understand."

The next Sunday Jan sang very thoughtfully the little song—

"We give Thee but thine own
Whate'er the gift may be
All that we have is thine alone
A trust, O Lord, from Thee."

All that week he had tried to be a faithful steward. Now before we go, let us bow our heads and sing it softly, too.

JUNIOR DEPARTMENT PROGRAMS FOR NOVEMBER

*By Nan F. Weeks**

Theme for November: Stewardship

Foreword: As the time allotted to the Sunday school for its session differs in the several schools, these programs must be adapted to meet local conditions. The programs here presented may divide the time approximately as follows:

	One Hour Session	Hour and a Quarter Session
Opening Praise	3 minutes	3 minutes
Fellowship Features	7 minutes	8 minutes
Offering Service	4 minutes	5 minutes
Bible Drill	3 minutes	3 minutes
Special Feature	5 minutes	7 minutes
Devotional Period	5 minutes	8 minutes
Memory Work	5 minutes	6 minutes
Lesson	25 minutes	30 minutes
Closing Service	3 minutes	5 minutes
	60 minutes	75 minutes

The scripture quoted is from the American Revision. The hymns suggested may be found in the *Hymnal for American Youth.*

To enable the juniors to become better acquainted with a few worthwhile hymns, one hymn will be suggested each month, to be sung every Sunday as the department hymn. The hymn suggested for October's *Stewardship* programs is "When Thy Heart With Joy O'erflowing." (Tune, Bullinger.)

When thy heart with joy o'erflowing,
Sings a thankful prayer,
In thy joy, O let thy brother,
With thee share.

When the harvest sheaves ingathered,
Fill thy barns with store,
To thy God, and to thy brother
Give the more.

If thy soul with power uplifted,
Yearn for glorious deed,
Give thy strength to serve thy brother
In his need.

Share with him thy bread of blessing,
Sorrow's burden share,
When thy heart enfolds another,
God is there.

—*Theodore C. Williams.*

If this hymn is not available, some such hymn as "We've a Story to Tell to the Nations," may be substituted.

First Sunday: Using Our Talents for God

CALL TO WORSHIP: Quiet music.
RESPONSE:
Supt.: "Bless Jehovah, O my soul, and forget not all His benefits." Psalm 103:2.
Dept.: "What shall I render unto Jehovah for all His benefits toward me?" Psalm 116:12.
Supt.: "Serve Jehovah with gladness, come before His presence with singing." Psalm 100:2.
PRAISE HYMN: "O Worship the King."
PRAYER: (The Lord's Prayer in unison).
FELLOWSHIP FEATURES:
Recognition of new members, visitors, honor classes, birthdays, church attendance.
Announcements.
Recognition of world-brotherhood. (Missionary story or song or prayer or special feature.)
BIBLE DRILL.
HYMN: "Christ for the World, We Sing."
OFFERING SERVICE: Response:
Supt.: "In what spirit should we give to God who has given so much to us?"
Dept.: "Freely ye have received, freely give." (Matthew 10:8.)
(Quiet music while each class treasurer collects the offering in the class envelope and has it ready for the ushers who have come to the platform for the offering plates or baskets. From one-half minute to one minute should be sufficient time for this.)
Collecting of class offerings by ushers.
Offering Prayer:
"Dear Lord, Thou gavest all to me,
All that the world calls mine,
And of Thine own I give to Thee,
For all I have is thine."
Amen.
WORSHIP: (Introduced by quiet music.)
Scripture: Matthew 25:14-30. (Modern Speech New Testament, Weymouth, Goodspeed or Moffatt.)
Prayer.
Hymn: "When Thy Heart With Joy O'erflowing."
CALL TO STUDY:
Supt.: "Teach me Thy way, O Jehovah; I will walk in Thy truth." Psalm 86:11.
LESSON STUDY: Five minute period for memory work. Lesson period.
CLOSING SERVICE:
Hymn: "Saviour, Again to Thy Dear Name."
Prayer.

Second Sunday: Using Our Voices for God

CALL TO WORSHIP: Quiet music.
RESPONSE: (Same as for first Sunday.)
PRAISE HYMN: "For the Beauty of the Earth."
BIBLE DRILL.
HYMN: "When Thy Heart with Joy O'erflowing."
FELLOWSHIP FEATURES*: (See service for first Sunday.)
OFFERING SERVICE: (Same as for first Sunday.)
SPECIAL FEATURE: Story: A Girl Who Used Her Voice for God. 2nd Kings 5:1-15.
WORSHIP:
Hymn: "We've a Story to Tell to the Nations."
Scripture: Psalm 100. (Read by 3rd year classes.)
Prayer: (That each may use his voice to honor God.)
Response: (By the teachers.) "O Lord, open Thou my lips, and my mouth shall show forth Thy praise." Psalm 51:1.
Hymn: "I Love to Tell the Story."
CALL TO STUDY: (Same as for first Sunday.)
LESSON STUDY: Five minute period for memory work. Lesson period.
CLOSING SERVICE:
Hymn: "True-hearted, Whole-hearted."
Prayer.

Third Sunday: Using Our Money for God

CALL TO WORSHIP: Quiet Music.
RESPONSE: (Same as for first Sunday.)
PRAISE HYMN: "When Morning Gilds the Skies."
PRAYER: (Thanks for Jesus' life.)
FELLOWSHIP FEATURES*: (See program for first Sunday.)
BIBLE DRILL.
HYMN:
WORSHIP:
Scripture Responses:
Supt.: "What did Jesus say about the joy of giving?"
Second Year Classes: Acts 20:35.
Supt.: "In what spirit should we give to God who has given so much to us?"
First Year Classes: Matthew 10:8 (last five words).
Supt.: What giver is most pleasing to God?
Third Year Classes: 2nd Corinthians 9:7.

Story: Long years ago in England there were wealthy landlords who owned large estates which were tilled by poorer men called vassals. Each vassal was given a portion of land on which he might live year after year, planting his seed and gathering his harvest, and paying the landlord in grain or vegetables, for the right to live on the land. In order to help the vassals to remember that the farms

*Children's Editor, American Baptist Publication Society, Philadelphia.

*As an expressional activity in connection with this Sunday's program, help the juniors to plan some way in which they may use their voices for God—singing to shut-ins Sunday afternoon or singing as a junior choir at the church service.

*This program, centering around the thought of using our money for God, furnishes an excellent opportunity for selecting some interesting project in connection with the Thanksgiving gifts. Plans for saving or earning money to be used for others may be introduced at this time.

belonged to the landlord and that they were indebted to him for their living, one day each year was set apart as a special reminder. When that day came, each vassal went out to his field and gathered up two handfuls of earth. Then going to the home of the landlord the vassal knelt before him and laid at the rich man's feet the two handfuls of earth, saying as he did so, "Your Worthship." By this the vassal meant, "All that I am worth, I owe to you."

Later as the word worthship came to be used more commonly, the "th" was dropped out and people said "Your Worship." And so it has come about that when the minister says in church, "Let us worship God with our offering," he means, by the gifts which we bring to God at this time, we will show him that we remember that all that we possess we have received from him.

What does the Bible say about the good gifts we receive?

Dept.: James 1:17a.

Supt.: "Let us now worship God with our offering."

Collecting of offering: (By junior ushers.)

Prayer verse: (Sung or repeated. See program for first Sunday.)

Hymn: "Master, No Offering Costly and Sweet."

CALL TO STUDY: (See program for first week.)

LESSON PERIOD: Five minute memory period. Lesson study.

CLOSING SESSION:

Hymn: "Savior, Thy Dying Love."

Prayer: Psalm 19:14. (Repeated in unison.)

Fourth Sunday: The Stewardship of Prayer

(Pictures: "Christ in Gethsemane," by Hofmann; "Washington at Valley Forge.")

CALL TO WORSHIP: Quiet music.

RESPONSE: (See service for first Sunday.)

PRAISE HYMN: "Holy, Holy, Holy."

PRAYER.

FELLOWSHIP FEATURES: (See service for first Sunday.)

HYMN: "When Thy Heart with Joy O'erflowing."

BIBLE DRILL.

SPECIAL FEATURE.

OFFERING SERVICE: (See program for first Sunday.)

WORSHIP:

Brief talk by superintendent on prayer, mentioning some of the world's greatest men, who by prayer and effort have helped their fellowmen—George Washington, John G. Paton, Wilfred Grenfell, William Carey.

Sentence prayers by several teachers.

Hymn: "Saviour, Hear Us, We Pray."

Scripture: First year classes, Psalm 65:2. Second year classes, Psalm 145:18. Third year classes. Luke 11:1.

Verse: (Repeated by a class or by the department.)

To say my prayers is not to pray,
Unless I mean the words I say,
Unless I think to whom I speak,
And with my heart His blessing seek.

Then let me, when I come to pray,
Not only heed the words I say,
But let me seek with earnest care
To have my thoughts go with my prayer.

Lord's Prayer: (Repeated in unison.)

CALL TO STUDY.

LESSON STUDY: Five minute memory period. Lesson period.

CLOSING SERVICE:

Hymn: "Saviour, Again to Thy Dear Name."

Prayer.

NOVEMBER PROGRAMS FOR THE DEPARTMENTS OF THE YOUNG PEOPLE'S DIVISION

*By Roy A. Burkhart**

Each department in the young people's division should have a committee on worship or a program committee that will work out in general the program for each Sunday. The details of each program then may be added by the individual or group that is finally responsible for the program. The practice is common for class groups to lead departmental worship services. The committee having worked out the themes and general plans for the month, may assign the programs for the Sundays of the month to different class groups of the department. With these general suggestions, the class prepares in detail the program and provides for all the details of leadership and participation. The same would be true where one individual is made responsible for the program.

It will be noted that materials are provided for each department of the division. The program for the first Sunday is worked out in detail for each department. Materials are suggested for the other Sundays.

Need of Worship

"Worship is a permanent and necessary privilege of the human spirit. Worship renews the spirit as sleep renews the body. For worship is the conscious love of the spirit ..... and we need it regularly like food or sleep."

"Worship arises out of the elemental human needs: (1) An ideal companionship, (2) Inner harmony or peace, (3) Forgiveness and moral recovery, (4) Moral leadership, (5) The preservation of the higher values of life," says Hartshorne.

Worship involves a searching for God. It is the heart of man's eternal quest for God. It includes meditation, prayer, music, scripture, and yet it is not dependent upon any external observance. There is apparently a growing sense of the need of God in the lives of youth. Worship gives poise, stability, vision, power, quiet to adolescents in the midst of stress and worry.

*Associate Director of Young People's Work, International Council of Religious Education, Chicago.

The Nature of Worship

Christian worship in its broadest sense is the attitude of developing rich and powerful associations around the fundamental Christian ideas and acts. As these associations are built up with this affective tone, or emotion, they become ideals which form the main motives of life. Worship is not entirely emotional or specifically intellectual. It is rather the purposed concentrating of ideas and their emotional tones along clearly defined lines. Note the following ideas and the hymns that go with them:

GRATITUDE: "FOR THE BEAUTY OF THE EARTH"

GOOD WILL: "CHRIST FOR THE WORLD WE SING"

ACTION: "STAND UP, STAND UP FOR JESUS"

FAITH: "FIGHT THE GOOD FIGHT"

REVERENCE: "DEAR LORD AND FATHER OF MANKIND"

ADORATION: "FAIREST LORD JESUS"

LOYALTY: "RISE UP, O MEN OF GOD"

CONFIDENCE: "STILL, STILL WITH THEE"

CONSECRATION: "A CHARGE TO KEEP I HAVE"

SUPPLICATION: "SPIRIT OF GOD, DESCEND UPON MY HEART"

Around these same ideals and for their expression, scripture, stories, prayers, poems, and so forth, may be used with a heart value to youth.

Elements of Worship

The leader should seek to balance the service by using a variety of elements in worship. He should also seek variety in the use of each element. These elements are merely mentioned here—music, vocal and instrumental, scripture, prayer, art, giving, talks, poems, drama, meditation.

General Suggestions

1. Make the room as attractive as possible with autumn leaves or some other mark of the season.
2. Arrange to avoid as many distractions as possible.
3. Select song leader. Instruct him to lead hymns in this worship period without beating time or without sideline speeches.
4. Provide pictures to illustrate the program. Specific suggestions appear under materials.
5. Do not attempt to use all these materials. Reserve some of the suggestions for week day meetings of the class groups and departments.
6. Guard against a long program.

(A further discussion of worship will appear next month.)

THEMES FOR NOVEMBER

INTERMEDIATES: FINDING MY LIFE PURPOSE

SENIORS: FINDING THE MEANING OF LIFE

YOUNG PEOPLE: ACQUIRING THE MASTERY OF LIFE

Intermediate Department

AIM: To help the intermediates during the first part of the school year to think of their life purpose. They will have been in school almost two months; the novelty is gone; the year is still ahead.

EXPLANATION: There is a difference between one's life purpose and one's life work. Life purpose will determine to some extent the kind of life work and will determine entirely with what attitude one enters into a life work.

THEME FOR THE MONTH: FINDING MY LIFE PURPOSE

First Sunday: Why Should I Have a Life Purpose?

Second Sunday: Purposes that Others Have Had.

Third Sunday: Elements in a Christian's Purpose.

Fourth Sunday: How May I Strengthen My Purpose?

Service for the First Sunday

THEME: WHY SHOULD I HAVE A CHRISTIAN LIFE PURPOSE?

PRELUDE: "Hark, The Voice of Jesus Calling"—March (Played softly)

CALL TO WORSHIP (From a modern translation)

"Your roots must be deep and your foundation strong, so that you and all God's people may be strong enough to grasp what breadth, length, height, and depth mean, and to understand Christ's love, so far beyond our understanding, so that you may be filled with the very fullness of life."

"You must love the Lord your God with your whole mind . . . you must love your neighbor as yourself."

HYMN: (Standing) "Lord Speak to Me, That I may Speak"—*Havergal*

STORIES: Have one of the following scriptural accounts told briefly, to show the influence of a life purpose:
Jesus in the Temple
Jesus in the Wilderness
The Story of Daniel

SOLO: "My Task"—*Ashford*

PRAYER IN MEDITATION: (Leader will speak very slowly)

"Heaven's most precious gift to earth is the soul of a man actually sent down from the skies with a God message and these are his credentials—vision, power, strength, sympathy, love and a zeal for righteousness. Dear Father, help us to realize that without a goal ahead we can never arrive anywhere. Help us to have a goal and may it point toward the star of Bethlehem."

HYMN: "Jesus Calls Us O'er the Tumult"

CLOSING THOUGHT:

"Let me but do my work from day to day
In field or forest, at desk or loom,
In roaming market place or tranquil room;
Let me but find it in my heart to say
When flagrant wishes beckon me astray,
This is my work, my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done, in the right way.
Then shall I see it not too great or small
To suit my spirits and powers.
Then shall I cheerfully quit the laboring hours,
And cheerfully turn when the long shadows fall
At even-tide to play and live and rest
Because I know for me my work is best."
—*Henry VanDyke.*

Materials for Other Sundays

OUTLINE OF THE OTHER THEMES:

SECOND SUNDAY: PURPOSES THAT OTHER MEN HAVE HAD. Effort should be made to provide a look into the lives of a number of people—Christ, the Rich Young Ruler, Paul, and some modern leaders and statesmen.

THIRD SUNDAY: ELEMENTS IN A CHRISTIAN'S PURPOSE. Show by the different means of worship the elements of a Christian's purpose.

FOURTH SUNDAY: HOW MAY I STRENGTHEN MY PURPOSE? Through prayer, faith, purity, service.

Hymns:
"Hark, The Voice of Jesus Calling"
"True-Hearted, Whole-Hearted"
"O, Zion Haste"
"O, Master Workman of the Race"
"O, Jesus I have Promised"
"Where He Leads Me, I Will Follow"
"O Master, Let Me Walk With Thee"
"I Would Be True"
"Dare to Be Brave"
"Lead On, Oh King Eternal"
"Faith of Our Fathers"
"Saviour Like a Shepherd Lead Us"

Scripture:
(a) Call to Worship—Proverbs 4:6; Psalms 121.
Selection from 91st Psalm.
(b) Responsive Reading—II Timothy 2:1-15; Matt. 6:19-25.
Selection from 25th Chapter of Matthew.

Prayers:
(a) Hymns as prayers, as "I Need Thee Every Hour"
(b) Group prayers, as "The Lord's Prayer," and last verse of 19th Psalm
(c) Prayers for individual or the group

"If I had the time to find a place,
And sit me down full face to face
With my better self that cannot show,
In my daily life that rushes so;
It might be then I would see my soul
Was stumbling still toward the shining Goal
I might be nerved by the thought sublime;
If I had the time."
—*VanDyke.*

"Give me clean hands, clean words and clean thoughts; help me to stand for the hard right against the easy wrong; save me from the habits that harm; teach me to work as hard and play as fair in thy sight alone as if the whole world saw; forgive me when I am unkind; and help me to forgive those who are unkind to me; keep me ready to help others at some cost to myself; send me chances to do a little good each day, and to grow more like Christ." Amen.—*William DeWitt Hyde.*

Poems:
"The Highway"—*Oxenham*
"Lift Your Aim"—*Malloch*
"Work, Live, Love"—*VanDyke*
"Let Me Walk in the Fields"—*Oxenham*
"Others"—*Meigs*
(May be secured at any public library.)

Pictures:
"The Rich Young Ruler"
"Jesus and the Doctors in the Temple"
(Other pictures)

Questions for Thought:
(a) What is the difference between making a living and making a life?
(b) Which man is better fitted for life—the one who knows something about everything, or the one who knows everything about something?
(c) What can you do when you are sixteen that you cannot do when you are sixty?
(d) In Jesus' case, why has a life that was lived in such a small place become a world influence?
(e) Tell how others got their life purpose from their environment.

Illustrations:
(a) There is a very interesting road in an eastern state. As you travel along its way you come to a sign board that reads as follows: "Here is the place where William Chapin came with nothing but surveyors' tools in 1740. He lived near here thirty years, died leaving 1,000 acres of land and $40,000." On the way farther is another sign board and on it these lines: "Two miles from here is the home of Nathan Hale who was sorry he had only one life to give his country."
(b) Jean Val Jean and the Bishop.
(c) Many illustrations of great worth for these themes in *Jesus' Teaching* by Sidney A. Weston. Secure from your Publishing House.
(d) Story of the Hymn: "I Would Be True."

References:
The Bible
Jesus and the Problems of Life—Weston
Adventures in Habit Craft—Schauffler
What Shall I Do With My Life—Donnelly
Out Into Life—Horton
Hymnal for American Youth
Good Book on Hymn Stories

Senior Department

AIM: The quest for the Meaning of Life is a theme of vital significance to high school youth. The study of science, history and sociology; the development of the mental and the emotional life; the re-adjustments that accompany deepening friendships between the sexes, together with many other influences usher high school boys and girls into the winding road of stress and danger. A Christian interpretation of the meaning of life with an effort toward forming right attitudes is very essential. Guidance in interpretation from a Christian viewpoint is needed at this point as in all of the areas of youth's experience.

EXPLANATION: The program for the first Sunday is worked out in detail. The themes and suggested materials are provided for the other Sundays. It is impossible to be thorough in the development of this theme. Our purpose primarily should be to give a constructive point of view.

THEME FOR THE MONTH: FINDING THE MEANING OF LIFE
FIRST SUNDAY: FINDING LIFE'S MEANING THROUGH SCIENCE
SECOND SUNDAY: FINDING LIFE'S MEANING THROUGH HISTORY
THIRD SUNDAY: FINDING LIFE'S MEANING THROUGH LITERATURE
FOURTH SUNDAY: FINDING LIFE'S MEANING THROUGH EXPERIENCE

Service for the First Sunday

THEME: FINDING LIFE'S MEANING THROUGH SCIENCE

CALL TO WORSHIP (Standing)

Leader—That was a soul searching question, the Master asked his followers, and still asks of us, His followers today. What seek ye?

In Unison—Not honor for myself, but for Christ. Nothing to bring prominence to myself, but only to find the source of life and to learn how to help others to live. I want to understand my world, my God, my fellowmen, myself. I seek not to be known, seen, or heard myself, but so to live and act that others may see Jesus in my every thought, word, look and action.

Leader—"O Lord, open Thou our eyes"
In Unison—"That we may behold wondrous things out of Thy law"
Leader—"O Lord, open Thou our lips"
In Unison—"And our mouths shall show forth Thy praise"
Hymn—"O Master Workman of the Race" (Tune—"*Materna*")

A brief Meditation and Preparation: (Read slowly)

The hunting instinct runs deep in the veins of all animal life. Man lifts the urge to hunt into the great quest, a quest for the deep and rich meanings of the universe and particularly of his own life. This quest takes him into worlds wholly unknown to all other forms of life. He sets out, a bold mariner, on a shoreless sea; he penetrates into realms of fancy, imagination, morality, and religion. This call to the quest of Life's Meaning is the most significant fact about the whole history of mankind. As man goes seeking, God meets him. Man becomes the discoverer, God the revealer.

HYMN—"Dear Lord and Father of Mankind"

PRAYER—

"God, although this life is but a wraith,
Although we know not what we use
Although we grope with little faith,
God give me the heart to fight and lose.

Ever insurgent let me be
Make me more daring than devout!
From sleek content keep me free
And fill me with a buoyant doubt.

From compromise and things half done,
Keep me with stern and stubborn pride
But when at last the fight is won,
God keep me still unsatisfied."
Amen! —*Louis Untemyer.*

BRIEF TALK ON ONE OF THE FOLLOWING SUBJECTS:
1. What does the quest of the Astronomer reveal to us of life?
2. How does the Biologist help us?
3. How does the Chemist help us?
4. What does the Physicist reveal?

SOLO—"All Hail the Power of Jesus Name"

BENEDICTION IN UNISON—

"Not for one single day
Can I discern the way,
But this I surely know—
Who gives the day
Will show the way,
So I surely go."

Materials for Other Sundays

OUTLINE OF THE OTHER THEMES

SECOND SUNDAY: FINDING THE MEANING OF LIFE THROUGH HISTORY

Show here that the Bible among other things is the sacred record of man's quest for life. Aim at a creative point of view to the Bible. Show also the value of the history of theology, the church, science, and the history of nations in finding the meaning of life.

THIRD SUNDAY—FINDING THE MEANING OF LIFE THROUGH LITERATURE

Begin again with the Book of books as having within its folds divine inspiration and guidance to all who quest for life. Refer to extra biblical literature as the *Tale of Two Cities.*

FOURTH SUNDAY—FINDING THE MEANING OF LIFE THROUGH EXPERIENCE

Reveal the fact that the chief method of human progress in all branches of knowledge has been the discovery of new truth by a leader and the sharing of the discovery in personal experience by others. Occasionally some man of genius makes a great discovery which all may share. Thus Aristotle became a pathfinder in philosophy. Thus Newton discovered certain great laws in science and the experience of the human race is enriched. Homer influences and inspires all Greek writers, as Dante discovers the possibilities of Italian and Shakespeare of English literature. So in the moral and spiritual sphere among many prophets and seers, moral teachers and discoverers of God, One stands out as supreme in the discovery of God. Lead your youth to see in this worship service the need of sharing these experiences of the great searchers for life and for God.

Hymns:
"Awake My Soul, Stretch every Nerve"
"Dare to be Brave, Dare to be True"
"Father Lead Me Day by Day"
"For the Beauty of the Earth"
"God of Our Fathers, Whose Almighty Hand"
"Holy, Holy, Holy, Lord God Almighty"
"I Think When I Read That Sweet Story"
"Mine Eyes Have Seen the Glory"
"O Jesus, Prince of Life and Truth"
"O Lord of Heaven and Earth and Sea"
"This Is My Father's World"
"We Would See Jesus"

Preludes:
Prelude, No. 6—Chopin
"Under the Leaves"—Thorne
"Berceuse"—Illinsky

Scriptural Calls to Worship:
The call of Isaiah
The call of Nathaniel
"Thy Word is a lamp unto my feet, and light unto my pathway"

Responsive Readings: Select these after reading the explanation of the themes.

Prayers: (a) "Help us, O God, to love thy Word more and more every day. May we think often of its truths, cherish its great stories of thy fatherly care, and observe its laws and commandments. Give us grace to turn to it when we need counsel; to search it when we need comfort, and to keep it when we need to be strong."—*Presbyterian School of Worship.*

(b) "Christ, who is a human life, a human heart,
Did show the world, and showest still the world,
The very heart and life of God himself."

"We praise thee this day
For the music and laughter and joy
Of thine own eternal life.
For the heart overflowing with gladness
Because it has thee!
For the zest and delight of the humblest life lived on earth
That is kindled aflame with the friendship of God."

(c) Oh, God help us to find the meaning of life and to enter into its completeness. As nature abhors a vacuum, so help us to avoid incompleteness. Remove from our lives all that dims our vision and weakens our step as we search for you and your purpose for us. Help us, we pray, to claim the promise of our Master who said, "I have come that ye might have life and that more abundantly." Amen!

References:
The Bible
Hymnal for American Youth
New Challenge to Faith—Eddy (Chapter 1)
Quest for Life's Meaning—Van Dusen
Religion and the Modern World—Whitehead
Jesus' Teachings—Weston

Young People's Department

AIM: Fullness of life is the goal of life; the urge to completeness is the most compelling motive of life. There is no motive in life so persistent as this hunger for fulfillment, whether for the needs of our body or for the deepest spiritual satisfaction of our souls, which compels us to be ever moving onward till we find and master it.

The later adolescent period marks the time when the craving for mastery is increasingly dominant. At this age youth need mastery, but they need Christian attitudes and compelling motives to guide them in a proper use of the mastery they have.

The purpose in mind during this month is to help young people to discover some simple rules by which they may acquire mastery.

EXPLANATION:—The program for the first Sunday is worked out in detail. The themes and suggested materials are provided for the other Sundays.

THEME FOR THE MONTH: ACQUIRING THE MASTERY OF LIFE

FIRST SUNDAY: ACQUIRING THE MASTERY OF LIFE THROUGH FAITH

SECOND SUNDAY: ACQUIRING THE MASTERY OF LIFE THROUGH PURITY

THIRD SUNDAY: ACQUIRING THE MASTERY OF LIFE THROUGH A GROWING CONSCIOUSNESS OF GOD

FOURTH SUNDAY: ACQUIRING THE MASTERY OF LIFE BY HITCHING UP TO A BIG CAUSE

First Sunday—Acquiring the Mastery of Life Through Faith

PRELUDE—"My Faith Looks Up to Thee" (Played softly on violin)

CALL TO WORSHIP:
"It is men of faith who have saved the world, not men of knowledge. And so I am determined, God helping me, that no man shall rob me of my faith. I won't hide it away. I'll keep it right around with me if I can. I will see that it gets exercise. I will feed it all I can, so that it shall not starve. When in real danger, if I can, I will go to someone stronger than I to help to keep it safe. But when that necessity arises, to whom shall I look for help? Surely directly to Him who I believe gave it to me. For I know 'whom I have trusted and am persuaded that He is able to keep it against that day.' "—*Grenfel.*

PRAYER:
"Our God, Our Father, while we stray
Far from our home on life's dark way,
Oh, teach us from our heart to say,
'Thy will be done.'
Help us to have faith in Thy will
Help us to discover that without the challenge to faith,
Life would lose its zeal.
It would become tame and monotonous.
The need of faith makes life worth living.
Give us great faith so that we may acquire mastery."
Amen.

HYMN:
"O Jesus, Prince of Life and Truth"
"I've Found a Friend, O Such a Friend"

RESPONSIVE READING: (Read a part of the 11th Chapter of Hebrews)

MEDITATION: How do you account for the power of the following men? Did they not have a faith equal to their power? Christ, Moody, Grenfel, Hudson Taylor, Henry Wright, Lincoln and Luther? Include others. (A brief discussion of this question would be helpful.)

HYMN: "Take My Life and Let it Be" (Standing)

SOLO: "O, Lord of Life and Love and Power" (It would be effective to have this song sung with the singer in an adjoining room. The solo should be sung softly.)

IN UNISON:
"Whatever, Lord, we lend to Thee
Repaid a thousand-fold will be;
Then gladly will we give to Thee,
Who givest all."

(These words may be written on a blackboard at the front of the room. After a pause following the solo, the leader may direct all in reading thoughtfully.)

Materials for Other Sundays

OUTLINE OF THE OTHER THEMES

SECOND SUNDAY: ACQUIRING THE MASTERY OF LIFE THROUGH PURITY

"My strength shall be as the strength of ten because my heart is pure," is suggestive of the purpose in mind in this theme. Purity means harmony, unity,

strength in mind, heart and body. "Blessed are the pure in heart for they shall see God." It might be suggested also that man's search for God, for friendship with God, fans to a flame the slumbering embers of man's "sense of sin." This is a unique characteristic belonging to man alone. And so, somewhere along the way, man's quest for God took on a moral quality. Sin is a wrong use of a right function. It is a felt shortcoming, a felt missing of the mark. It carries a feeling of impotency.

The group should see that purity means unity and harmony while sin means a lack of these.

THIRD SUNDAY: ACQUIRING A MASTERY OF LIFE THROUGH A GROWING GOD CONSCIOUSNESS

The group should be led to see that the two preceding themes lead to a realization of this one—that religion is an interest that endures. Some things last for a season or a decade and then they are gone, but religion lasts from generation to generation, from age to age. The group should see that in the experience of the race men seek eternally for the sense of fellowship and contact with Him who is above all and through all and in us all. Reveal the experience of men who found mastery as they expressed their consciousness of God. There are many quotations of great value from these men which may be used with great benefit.

FOURTH SUNDAY: ACQUIRING THE MASTERY OF LIFE BY HITCHING UP TO A GREAT CAUSE

This theme explains itself. Seek to illustrate it clearly by scriptural and extra-biblical examples. For instance, Jesus said, "I have come that ye might have life and that more abundantly." Paul said, "This one thing I do." Give the group a look into the great movements of the world and see how great personalities are related to them. Help them to see that the "history of the race is written in the biography of great leaders."

Hymns:
- "Draw Thou My Soul, O Christ"
- "For the Beauty of the Earth"
- "Keep Thyself Pure: Christ's Soldier"
- "Jesus Calls Us, O'er the Tumult"
- "Lead On, O King Eternal"
- "Rejoice, Ye Pure in Heart"
- "Stand Up, Stand Up for Jesus"
- "When I Survey the Wondrous Cross"
- "Where Cross the Crowded Ways of Life"
- "We've a Story to Tell to the Nations"

Scripture: Select the scripture or other quotations and the responsive readings in keepng with the suggestions under the themes.

Prayers: Select poems and hymns in keeping with the theme to use as prayers. In this department there is a real place for original, individual prayer.

Pictures:
- "Landing of the Pilgrims"
- "Sir Galahad"
- "The Boy Samuel"
- (Select others)

References:
- *The Bible*
- *A Working Faith*—Brown
- *The Wicket Gate*—Kennedy
- *The Meaning of Faith*—Fosdick
- *The Meaning of Service*—Fosdick
- *Hymnal for American Youth*

ADULT DEPARTMENT PROGRAMS FOR NOVEMBER

*H. W. Dietz**

Theme for November: Stewardship

Wherever possible the programs should be printed or mimeographed in full. It helps the participant to get the thought more clearly.

A good size print of Hofmann's *Christ and the Rich Young Ruler*, hung where the school can see it, during the third and fourth Sundays, will be effective. Hidden light reflected on the picture will add much.

The explanation of program themes, appearing in each program, is given by way of suggestion only and may be modified to suit the individual situation.

First Sunday: The Stewardship of Prayer

PRELUDE: Orchestra, piano or other available instrumental music.

HYMN: "Come Thou Almighty King," "O Worship the King," or other worship hymn.

LEADER: Or some other person previously designated.

Our theme in the worship period is The Stewardship of Prayer. "Prayer is both a privilege and a responsibility: It is not only a delightful communion, but an exalted stewardship. Prayer has characterized the successful men of the past and of today. Gladstone had his place of retreat in the House of Parliament. Lincoln found it necessary, when carrying his heavy burden of state, to have a place of prayer. The great generals of the World War were known as praying men. General Allenby reverently alighted from his horse and entered Jerusalem walking. General Foch prayed in a church near headquarters. Piety is associated with greatness in all ages."

RESPONSIVE READING:

Leader: O God, we would acknowledge thee.
School: Our Father who art in heaven.
Leader: And reverence thee:
School: Hallowed be thy name.
Leader: Let us know thy rule over us:
School: Thy Kingdom come.
Leader: And thy universal sway:
School: Thy will be done, as in heaven, so on earth.
Leader: We pray for food:
School: Give us this day our daily bread.
Leader: And for cleansing:
School: And forgive us our debts as we also have forgiven our debtors.
Leader: And for guidance:
School: And bring us not into temptation.
Leader: Free us from wrong:
School: But deliver us from the evil one.
Leader: We praise thee:
School: For thine is the kingdom, the power and the glory forever. Amen.

HYMN: "Love Divine, All Love Excelling," "Break Thou the Bread of Life," or any similar hymn.

RESPONSIVE READING:

Leader: What did Paul say about the power and importance of prayer?
School: "I exhort, therefore, *first of all*, that supplications, prayers, intercessions, thanksgivings, be made for all men" (I Tim. 2:1).
Leader: What did he say about the inclusiveness of prayer?
School: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).
Leader: What is the time for prayer?
School: "With all prayer and supplication praying *at all seasons* in the spirit, and watching thereunto in all perseverance and supplication for all the saints" (Eph. 6:18).
Leader: What is the place of prayer?
School: "I desire, therefore, that the men pray *in every place*, lifting up holy hands, without wrath and disputings" (I Tim. 2:8).
Leader: How long should prayer be kept up?
School: "Rejoice always; *pray without ceasing;* in everything give thanks" (I Thes. 5:16-18).

HYMN: Some prayer hymn, such as "Sweet Hour of Prayer," "I Need Thee Every Hour."

PRAYER: Someone appointed beforehand or the leader.

ANNOUNCEMENTS.

CLASS WORK.

Second Sunday: The Stewardship of Life

PRELUDE: Orchestra, piano or other available instrumental music.

HYMN: "Come, My Soul, Thou Must be Waking."

LEADER: (Or some other person previously designated.)

"The acknowledgment of God's sovereign ownership of your life, as well as of your possessions, is a fundamental element in Christian stewardship. There are certain responsibilities from which an individual may run away. He may refuse to support his aged parents, he may neglect his duties towards his own children, toward the church and toward the community, but he cannot avoid the responsibility of doing something with himself. Our lives are, as it were, thrust upon us. We cannot escape them. We must invest them somewhere. Becoming a Christian, therefore, does not create a new problem so far as this question of disposing of one's self is concerned. Every individual, be he good or bad, rich or poor, must do something with his own life." The stewardship of life is the thought in our worship service today.

LEADER: "The earth is Jehovah's and the fulness thereof" (Psalm 24:1).

SCHOOL: "Oh that men would praise Jehovah for his loving-kindness, and for his wonderful works to the children of men" (Psalm 107:8).

THE LORD'S PRAYER: (In unison).

HYMN: "O Jesus, I Have Promised," "I Gave My Life for Thee," "Jesus Take This Heart of Mine," or "O Master, Let Me Walk with Thee."

SCRIPTURE: Matt. 4:18-22; Luke 9:57-62 (In unison, preferably from Bibles).

HYMN: "Faith of Our Fathers," "Stand Up, Stand Up for Jesus." "Who is on the Lord's Side?" or "The Son of God Goes Forth to War."

PRAYER.

HYMN: "Take My Life and Let It Be" or "Saviour Thy Dying Love."

ANNOUNCEMENTS.

Third Sunday: The Stewardship of Possessions

PRELUDE: Orchestra, piano or other available instrumental music.

HYMN: "How Firm a Foundation," "Who is On the Lord's Side," or "Forward Be Our Watchword."

*York, Pennsylvania.

READER: "One more revival, only one more is needed, the revival of Christian Stewardship, the dedication of the money-power to God" (Horace Bushnell). Today our worship service is on the stewardship of possessions.
SCRIPTURE: Job 31:24-25, 28; Psalm 19:9-10; Haggai 2:8; Psalm 50:10-12 (To be arranged responsively).
PRAYER.
HYMN: "Saviour Thy Dying Love," or "True Hearted, Whole Hearted."
SCRIPTURE: Malachi 3:10 (in unison).

READER:

"From a very early date, it has been recognized that a certain proportion of a man's income should be set aside for the great missionary, philanthropic and religious programs of work which are playing such an important part in the development of the peoples of the world. One Sunday school pupil might not be able to send a missionary to China,* but a number of Sunday school pupils working together through an organized mission board can send a missionary to China, and they are doing that sort of thing continually. As to just how large a proportion of one's income should be set aside for these special purposes, people have not always agreed, but throughout the centuries the tithe has proved to be a fair and fine way of providing for these important pieces of work which otherwise could not be done."

HYMN: "Take My Life and Let It Be."
ANNOUNCEMENTS.

*You may wish to substitute other countries.

Fourth Sunday: Stewardship and the World Emergency

PRELUDE: Orchestra, piano or other available musical instruments.
LEADER: Jesus said: "Say not ye, there are yet four months, and then cometh the harvest? Behold, I say unto you, lift up your eyes, and look on the fields, that they are white already unto harvest" (John 4:35). Our theme in the worship service today is Stewardship and the World Emergency.
DOXOLOGY: Tune, "Old Hundred."

"Praise God from Whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son and Holy Ghost."
(Other verses, if desired.)

SCRIPTURE: (Responsively)
Leader: "And I saw a new heaven and a new earth" (Rev. 21:1).
School: "And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God" (Rev. 21:3).
Leader: "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth."
School: Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:
Leader: Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:18-20).
HYMN: "Where Cross the Crowded Ways of Life," "A Charge to Keep I Have," "Fling Out the Banner, Let It Float" or "Far and Near the Fields Are Teeming."
SCRIPTURE: John 21:15-17 (Read or recited).
LEADER: Julia Ward Howe, unable to sleep, arose from her couch one night and wrote the *Battle Hymn of the Republic*, "Mine eyes have seen the glory of the coming of the Lord," and they must be blind indeed, in these days, who cannot see with her, "His truth is marching on."
PRAYER: (Someone who has studied the worship program).
HYMN: "The Whole Wide World for Jesus," "Hail to the Lord's Annointed," "O Zion Haste, Thy Mission" or "Jesus Shall Reign Where'er the Sun."

NOVEMBER PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Verna Marie Vieth**

THEME FOR NOVEMBER: STEWARDSHIP.

Giving is generally considered an essential part of Christian living. Giving for the support of the church and for those mission enterprises and benevolences in which the church interests itself is supposedly the duty of every church member. All too often we are disappointed in these gifts, some are given half-heartedly, some grudgingly, some merely out of habit, some are much too small in proportion to what the giver spends on himself, and some are entirely forgotten. Criticism usually falls upon the giver.

Perhaps it is not the fault of the giver at all, but the fault of the leaders of the church, local and national. It is altogether possible that the people from whom the church expects support have never had the appeal properly presented. Perhaps they do not know just how much the local church needs and how the money is used. Perhaps they have been asked for a mission offering, but have rarely heard of things actually being done with the money from their church, have never seen snapshots or other pictures of mission enterprises, and have had no personal contact with a worker on the mission field. Perhaps they do not understand the work of the denominational organization of which their church is a part, and therefore cannot realize that it takes a great deal to conduct the continent wide work of a great denomination if it is to make progress.

It is not only with material gifts, but with gifts of self that church leaders are often disappointed. People do not take the interest in these things that we wish they might. Few ever take definite steps to give their whole lives to some form of religious work.

*Elmhurst, Ill.

Surely some if not all of this seeming indifference and lack of true giving is due to lack of information and appeal. Let us begin then with the children in the church school. Let us give them an opportunity early to become acquainted with the work of the local church. Let us tell them of whom the church consists, how it is governed, who does most of the work, how supplies are procured, what is needed in buildings and equipment both as to upkeep and replacement of the old, what its aim is in the community and in the whole world. Let us lead them to an interest in our mission enterprises, foreign and home, with the sort of material that will make them want to give their lives or at least a part of their belongings in order that they too may have a share in this great work. Let us inspire within them respect and admiration for the entire Christian church—an appreciation for other denominations and an earnest interest in such organizations as foster friendly relations and cooperation between the denominations. Let us call their attention to the less fortunate and stir within them a desire to share of their substance and of themselves to lighten the burdens of these afflicted by means of the institutions for the care and enjoyment of such which the Christian church has always fostered.

It is with this idea in mind that the following suggestions are submitted. It would be well if the pastor, president of the church council, and others prominent in church organizations could be secured to help with the talks in these programs. Greatest of care should be exercised by the superintendent to keep these talks filled with interest and appeal to the children. Statistical reports, preachments, and mere reciting of facts will never stimulate active interest on their part.

SUGGESTED FORM FOR PROGRAMS

(This general form should be used throughout the month, with hymns, talks, and stories changed according to suggestions for each Sunday.)

OPENING HYMN
TRAINING PERIOD. (For learning new hymns, responses and other material to be used in the future in the service of worship)
ANNOUNCEMENTS
SERVICE OF WORSHIP:
Prelude
**Call to worship:*
Leader: O give thanks unto the Lord, for He is good.
School: For His kindness endureth forever, and His faithfulness unto all generations.
Dozology
**Psalm 8* (Recited or read in unison)
Hymn
Talk or Story
Hymn
Prayer
**Offertory Service.* ("Deacons" should be appointed to take up offering and bring it forward.)

As deacons come forward for offering plates:

Leader: Remember the words of the Lord Jesus, how He Himself said: It is more blessed to give than to receive.
School: Freely ye have received freely give. Every man according as he hath purposed in his heart so let him give; not grudgingly or of necessity, for God loveth a cheerful giver.

When the deacons bring forward the offering, have school stand and repeat:

*These should be plainly written on a blackboard or sheet of cover paper and hung where all can see

"Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me."

—James Russell Lowell.

First Sunday: Why We Give.

SUGGESTED HYMNS:

My God I thank Thee.
O Lord of Heaven and Earth and Sea.
This is my Father's World.
We Plough the Fields and Scatter.
God of the Earth, the Sky, the Sea.

SUGGESTIONS FOR TALK:

The meaning of "stewardship." All that we have we owe to God. We express our gratitude by returning to Him a portion. God loves His children and gives to them; we can give to Him by sharing with His other children and helping to advance His works. The dominant note of November is Thanksgiving. The genuineness of our gratitude may be measured by our emphasis on the "giving" in thanks*giving*. See Matthew 7:21. The poem: "Which Loved Best?" page 55 in *Ethics for Children*, by Cabot brings out this thought, and may well be made a part of this program.

To look at the matter from another angle, we give —money, time, talents—because Jesus placed dependence on us for the advancement of His Kingdom. We too must be about our Father's business. See Matthew 21:28-31; Mark 12:42-44; Acts 20:35.

Once counted I my little store—
Why was to others given more?
Why were their lips with honey fed,
While mine had labor's hard-earned bread?
A weary, hopeless task seemed living,
I could not bring to God thanksgiving.

There came a poor man to my door;
I shared with him my scanty store.
When, lo! my sense of want had flown,
And rarest riches were my own!
So sweet is love's divided bread,
I seemed with heaven's own manna fed.
What blessed joy there is in living!
I brought to God my glad thanksgiving.

—Marian Douglas.

Second Sunday: What We Give.

SUGGESTED HYMNS:

Just As I Am Thine Own To Be.
Master, No Offering Costly and Sweet.
We Give Thee But Thine Own.
When Thy Heart With Joy O'erflowing.
Let Not Thy Hands Be Slack.
The Heavens Declare Thy Glory.

SUGGESTIONS FOR TALK:

There are at least two things which we can give: money and time. Some give their whole time, and we give money to make it possible for them to do this. Some make a practice of giving a per cent of all that they earn. (I Cor. 16: 1, 2) But giving time is just as important. There is something in personal service which no amount of money can buy.

In a sense we can *give* our whole life, for whatever we do, we are using our God-given talents and opportunities. Let each life be given in the highest possible service. Romans 12:1, 2; 2 Cor. 9:7. Call attention to the thought in the hymns used.

Good story material for the giving of the whole of life will be found in such books as *Makers of a New World*, Stowell (Methodist Book Concern). See especially the stories of Stephen A. Paxson and George Washington Carver; *Landmarks of Christian History*, Rowe (Scribners); *Hero Tales from Mission Lands*, Nairne and Shepherd (Missionary Education Movement).

Third Sunday: Giving to the Church.

SUGGESTED HYMNS:

God of the Earth, the Sky, the Sea.
Come, Ye Thankful People, Come.
We Plough the Fields and Scatter.
Praise to God and Thanks We Bring.
The Church's One Foundation.
I Love Thy Kingdon, Lord.

SUGGESTIONS FOR TALK AND STORY:

The church is the organization of Christians for worship and service. It costs money to have a building and to maintain it. It costs money to hire people to carry on the work of the church. Bring out some facts about the cost of your church's program, with some emphasis on the benefits which each receives from it, especially the Sunday school. Who pays for this? Voluntary contributions. Everyone should be a giver. It is our way of giving to God. Also stress the *service* each one can render to the church, by helping in its work, and even by helping to keep things in order. This being the Sunday preceding Thanksgiving Day, the gratitude motive in giving can be stressed.

Story: "Martyn's Flying Trip," from *The Mayflower Program Book*, by Perkins Danielson (The Pilgrim Press).

Fourth Sunday: Giving as an Expression of World Fellowship.

SUGGESTED HYMNS:

Love Thyself Last.
Where Cross the Crowded Ways of Life.
In Christ There Is No East or West.
When Thy Heart With Joy O'erflowing.
Let Not Thy Hands Be Slack.

SUGGESTIONS FOR TALK:

We give because we love. See I John 2:7-11; 3:10-12; 4:7-21. As we give our substance and ourselves for others, we also give to Him. Call attention to the quotation from Lowell given in the worship ritual. What are some of the achievements of home and foreign missions, relief work, etc.? To what causes is your church contributing?

By way of story material, any good mission story will be suitable. See *Hero Tales from Mission Lands*, or *Better American Series*. Better still, write to denominational board of missions for suitable stories representing the work of your denominations.

WHAT'S HAPPENING IN RELIGIOUS EDUCATION

DR. J. KIRKWOOD CRAIG, who has been General Secretary of the Minneapolis Council of Religious Education, has resigned this position to become General Secretary of the Allegheny County S. S. Association, the position made vacant by the death of Mr. George W. Penniman. He will take up his duties in Pittsburgh about October first. Dr. Craig is a graduate of Boston University and has been active for many years in various phases of religious education work.

PROFESSOR DANIEL W. STAFFELD has given up his position as professor of Religious Education at Northwestern College, Naperville, Illinois, to become General Secretary of the Minneapolis Council of Religious Education and Federation of Churches.

MISS GRACE M. CHAPIN has left the First Congregational Church of Oak Park to become supervisor of the Weekday System of Religious Education for Minneapolis, Minnesota.

MISS ELSIE G. RODGERS who for a number of years has been Children's Division Superintendent of the Pennsylvania State Sabbath School Association, has become Associate Director of Children's Work of the Board of Christian Education of the Presbyterian Church, U. S. A.

REVEREND FORREST LAMAR KNAPP, Ph.D., began his duties as Secretary of the Cleveland Council of Religious Education on September first. Dr. Knapp is a graduate of Colorado Agricultural College, and of Yale Divinity School. He received his Ph.D. degree from Yale University in June, 1927. During the past three years, he has been assistant minister and director of religious education at the United Congregational Church in Bridgeport, Connecticut.

MISS ZELAH HEINBAUGH has been appointed acting executive secretary of the National Girl Reserve movement of the Young Women's Christian Association. She succeeds Miss Gertrude Gogin.

REVEREND ARTHUR L. FREDERICK who for three years has been director of religious education of the First Methodist Episcopal Church of South Bend, Indiana, has been elected the head of the Department of Religious Education of Puget Sound College, Tacoma, Washington.

THE SECRETARYSHIP of the Wichita, Kansas, Council of Religious Education, Federation of Churches, and the Young Men's Christian Association has been combined under the direction of Dr. Ross Sanderson.

MISS BERTHA LAINE, who has been with the Ontario Religious Education Council in charge of Children's Work, has accepted a position as Director of Vacation Church Schools and Children's Work of the Religious Education Council of Canada, assuming her duties on September first. Miss Laine is recognized as one of the outstanding specialists in Children's Work in North America and the Religious Education Council of Canada is fortunate in having secured her to direct this work.

MISS IONE ALVERSON, who has been Young People's Superintendent for the Georgia State Council for two years, has accepted a similar position with the North Carolina State Association.

REVEREND F. E. BRININSTOOL took up his duties as General Secretary of the West Virginia Council of Religious Education on the first of September. Mr. Brininstool has been for a number of years the director of the Expansion-Endowment Campaign for Broaddus College and Alderson Baptist Junior College and Academy, with headquarters at Parkersburg, West Virginia. He comes to his new work well qualified as an executive, and familiar with the conditions and the needs in West Virginia.

REVEREND J. QUINTER MILLER, formerly General Secretary of Religious Education in Cleveland, has returned to Boston University for further graduate study. He will give part time to teaching in the School of Religious Education and Social Service.

REVEREND HAROLD I. DONNELLY is director of the newly organized department of Educational Research in the Board of Christian Education of the Presbyterian Church, U. S. A.

MISS ARABELLA CARTER, Secretary of the Committee on Peace and Service, Philadelphia Yearly Meeting of Friends, Philadelphia, calls attention to the great interest of church school teachers in their story, *The Christ of the Andes*. In response to an inconspicuous note in the June Journal, at the close of the Junior Worship Services, requests for this story have come to the Committee from more than thirty different states.

FRIENDS of the Division of Children's Work of the Michigan Council of Religious Education learned with regret of the resignation of Miss Irene Rockenbach as superintendent of that work in Michigan. Miss Ione Catton has been secured as her successor, and assumed the duties of that position on September 16. Miss Catton is a graduate of Michigan State Normal College, and has also taken special work at the University of Wisconsin. She received her B.S. degree from Boston University in 1924, and has almost completed her work for the M.A. degree in religious education. Miss Catton comes to Michigan after a successful experience as director of religious education in Trinity M. E. Church, Knoxville, Tennessee.

MR. W. E. M. HACKLEMAN, teacher, convention music leader, and publisher, of Indianapolis, Indiana, was recently elected president of Bethany Park Assembly. Bethany Park is a national institution of the Disciples of Christ, founded in 1883. In 1928 the Disciples will have a five-weeks' program at Bethany Park, two weeks for adult conferences and three weeks for young people's conferences. Mr. Hackleman announces that the second week of the adult program will be given to the ministry of the fine arts—music, poetry, painting, architecture, drama, and pageantry. The day sessions will be devoted to an intensive study of the fine arts, while the evening programs will be concrete demonstrations of the ministry the fine arts can render through the enrichment of the worship programs of the church and the church school.

MISS MARGUERITE GROVE, who has been director of young people's work for the Buffalo Presbytery, Buffalo, New York, has recently accepted a position with the American Board for three years of service in India.

SEMINARIES GIVE CREDIT FOR SUMMER CONFERENCE COURSE

A GRADUATE course in the curriculum of religious education was offered in the Montreat Leadership Training School (Presbyterian U. S.) this year. The class met for instruction twice daily throughout the twelve days of the school, and in addition to this, each student was expected to devote four hours daily to preparation. Twenty-six students completed the work for credit. An unusual feature of this course was that it will be accepted for credit toward graduate degrees in the case of qualified students, by Union Theological Seminary, Richmond, Va., and the Southern Presbyterian Theological Seminary, Louisville, Ky. The course was taught by Paul H. Vieth of the International Council staff.

MISS HAZEL V. ORTON, who has been director of religious education of the new Old South Church in Boston, has accepted a position as Assistant to Miss Mildred Moody, Director of Children's Work of the Board of Education of the Methodist Episcopal Church. Miss Orton is a graduate of Boston University and comes to her work well trained and will render a very valuable service.

THE KANKAKEE (ILL.) WEEKLY NEWS reports the following interesting suggestion regarding a Sunday school library, made by Mr. William J. Eldredge:

"A worker's library is necessary in every Sunday school. It is possible to have one and to have it used. It should be the aim of every officer and teacher in the Sunday school to do his work better than any one else can do it.

"You might use this method to secure a worker's library. This suggestion is for the superintendent or some leader in the school. With great care secure a list of the very best books for all departments of your school. You can get this list from publishing houses. Trim the list down to what you think will fit your school. Make out a list of the books you intend to purchase, with price of each. Some Sunday, in church and in Sunday school, pass slips to everybody, asking them to sign the slips and tell what price they are willing to pay for a book to donate to the worker's library. Books will be at all prices, 25c, 50c, 75c, $1.00, $1.25, $1.50, and some more than these prices. It is understood that the person who donates a book will write his name in it. You will find that it will be possible to secure fifteen or more books in this way, even from a small congregation."

LOS ANGELES—1928

Only ten months now intervene before the Tenth Convention of the World's Sunday School Association will convene in Los Angeles on July 11, 1928. The design for the badge has been chosen and it will appear on much of the Convention literature that is used in building up the delegations from states and provinces in America and from countries overseas. A facsimile cut will be mailed to any paper that will use it in printing news items about "Los Angeles—1928," which are sent from the office of the World's Sunday School Association, 216 Metropolitan Tower, New York City.

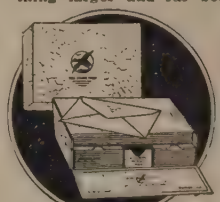
MEETING OF THE BOARD OF TRUSTEES

THE Board of Trustees of the International Council of Religious Education held its regular meeting at Geneva Point Camp, Winnipesaukee, New Hampshire on August 12, during the session of the International Leadership School. In addition to the regular items of business relating to the affairs of the Council, special attention was given to the Winnipesaukee camp grounds.

Personal Stationery

at less than 2c per letter

FOR those who take pride in their personal stationery and want something larger and far better than what others sell at $1.00 per box, we offer "Drake" deluxe stationery, neatly put up in our handy, well-made gift boxes. Each box contains 125 sheets and 100 envelopes and a compartment for stamps, pen or pencil. Sheet size is 6⅛x9⅛ inches. Paper is a very fine slightly rippled 28 lb. high grade writing paper and we carry it in three colors—white, light blue, and delicate buff.



Your name and address will be neatly printed on both the sheets and envelopes.

When ordering, write name and address very plain and state color of paper wanted.

Price, including postage and printing in U. S.

$2.00 per box

The Drake Press, 2511 N. Drake Ave., Chicago

DORAN BOOKS

FOR THE TEACHING WORK OF THE CHURCH

BALANCED BURDENS
Stuart Robertson
A rich and varied collection of stories based on incidents familiar to children. $2.00

GETTING TOGETHER
Edna Geister and Mary Wood Hinman
Comprises stunts, tricks, games for every occasion. Indispensable to the recreational leader. $1.35

PAUL: THE JEW
Author of "By An Unknown Disciple"
An imaginary story of Paul before his conversion, so credible that his character is more distinct than any biography has made him. $2.00

OVERCOMING HANDICAPS
Archer Wallace
Sketches of Beethoven, Stevenson, Steinmetz and others who succeeded against great odds. $1.00

STORY WORSHIP SERVICES FOR THE JUNIOR CHURCH
Mary Kirkpatrick Berg
Forty-eight stories built around monthly themes and told in Miss Berg's inimitable style. $1.75

THE KINGDOM OF LOVE
Blanche Carrier
A remarkable course on the life of Jesus for the Week-Day School. Thoroughly tested for the past five years among 6,000 pupils in Dayton.
Teacher's Book $2.00
Pupil's Book 25

KNIGHTS OF A GREAT PRINCE
J. G. Stevenson
The Acts of the Apostles presented for children as an account of knights in the service of the Great Prince. *Illustrated.* *Net,* $5.00

TREASURE TROVE FOR LITTLE PEOPLE
Rev. J. W. G. Ward, D.D.
Stories combining the fascination of the fairy story with the religious value of the allegory. $1.75

GUIDING A GROWING LIFE
Prof. Robert Edwin Gaines, Litt.D.
Places the child squarely at the center of the Church's program. A fine-spirited discussion. $1.35

STEWARDSHIP STORIES
Guy L. Morrill
Provides much-needed material for teaching a broad conception of Stewardship. $.50

THE PEDAGOGY OF JESUS IN THE TWILIGHT OF TODAY
Walter Albion Squires
Jesus is made the measure of the modern teacher in this courageous discussion of the new psychology. $2.00

At Your Religious Bookstore

GEORGE H. DORAN COMPANY, 244 Madison Avenue, New York

DORAN BOOKS

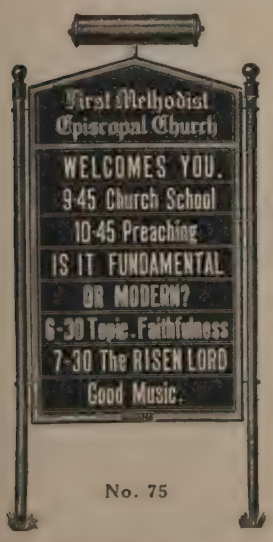
National Teachers Agency
Good teachers wanted for Schools and Colleges.
National Teachers Agency, Phila., Pa.

Home Study of the Bible
10,000 MEN AND WOMEN from all walks of life now studying the Bible under competent guidance.
18 COURSES available OLD and NEW TESTAMENT. Modern Bible study broadens vision—deepens religious life. Begin now. Descriptive literature free. ALL COURSES, 75c each. 5 or more to one address, 60c each.
The American Institute of Sacred Literature
The University of Chicago Dept. 414, Chicago, Ill.

Christmas Pageant in November Journal

Dietz Changeable Announcement Boards

WILL BOOST CHURCH ATTENDANCE AND GIVE EFFECTIVE ADVERTISING



No. 75

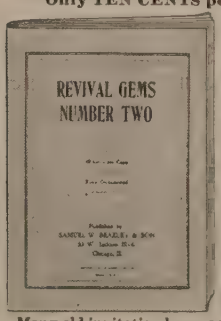
A Dietz Bulletin Board combines beauty with usefulness and economy. It is unique in its special features of separate steel panels, capital and lower case letters, removable inner frame outside illumination, and special letter cabinet. The No. 75 Bulletin Board has Gothic top as illustrated, with church name engraved on Opal Glass.

The Electric Light Fixture consists of a Bronze hood containing two 110-volt, 60-watt bulbs, which floods the entire face of the Bulletin Board with light.

Our new 1927-1928 catalogue with a full line of Rally Day material and all requirements for your Autumn activities is ready. Send for a copy if you are not yet on our mailing list.

WILLIAM H. DIETZ, 20 E. Randolph St., Chicago, Illinois

"Revival Gems Number Two"
A New Hymn Book for general use
Being used by many of the largest Churches and Sunday Schools in America
Only TEN CENTS per copy.



Best Hymns by EXCELL, MRS. CROSBY, DR. LOWRY, BEAZLEY, BLISS, GABRIEL, and a score of other noted writers.
Fully Orchestrated for 14 instruments
Contains the old favorites, commonly known as the "Moody and Sankey Hymns."

Many old invitation hymns not found elsewhere. Here is a high class collection of hymns and gospel songs within the financial reach of any church or Sunday School.

Nearly **two million** copies of Number One have been sold. Number Two is considered a better book. **"Revival Gems Number Two"** is a **sensation.** It is **sweeping** the country.

Send in your order **at once** for this great book.
PRINTED IN BOTH ROUND AND SHAPED NOTES.
Remember, only Ten Cents per copy and fully orchestrated for 14 instruments.
SAMUEL W. BEAZLEY & SON.,
53 W. JACKSON BLVD., CHICAGO, ILL.
Obtainable at your own denominational book store.

NEW BOOKS

The Worship of the Little Child. By Edna Dean Baker. 133 pp. Price $.75. The Cokesbury Press, Nashville.

Probably one of the greatest evidences of improvement in the curriculum of the church school is seen in the new type of worship service that is being introduced. In order to guide this development, the cooperating denominations of the International Council have made provision in the Standard Leadership Training Curriculum for both general and specialization units in the field of worship. The above title is one of the first of the new books to be made available. It is written by an experienced church school and public school kindergartner whose name is familiar to educators in all sections of the country.

A survey of the contents reveals such suggestive topics as: *The Meaning of Worship in Child Life, The Beginner's Concept of God, The Atmosphere for Worship, The Prayer Experience of the Beginner, Worshipping Through Music, Motivation of Conduct and Service.* In clear and simple fashion Miss Baker sets forth a sound philosophy of worship for the little child, showing that there is a genuine basis in child nature for the growth of religious experience through worship, and also indicating the numerous ways in which parents and teachers may utilize a variety of occasions, activities, and interests in furthering fellowship between the child and God. Her treatment of the informal worship service is especially suggestive, and it reveals the author as being thoroughly experienced in handling services of this character.

A careful use of this book by kindergartners in our church schools would revolutionize their programs of worship. The book will be found equally stimulating and helpful to parents who may be seeking guidance in the selection of hymns, prayers, and other suitable materials for use in the home.—*H. Shelton Smith.*

God and the Groceryman. By Harold Bell Wright. 360 pp. Price $2.00. D. Appleton and Company, New York and London.

In this new book by Mr. Wright, we again meet Dan Matthews, who figured as the leading character in *The Calling of Dan Matthews.* Twenty years have passed since Dan Matthews was driven out of the ministry, during which time he has grown wealthy as a mine promoter. But his main interest is still in religion, and his one concern is the spending of his vast fortune in a way that will do most for the cause of religion. With this purpose, he sends his confidential agent, John Saxton, to a typical American community, the city of Westover, with a population of some 40,000.

The story concerns itself principally with the life of Westover, where the groceryman, Joe Paddock, appears as one of the characters. Materialism, sham, disregard for law, and flagrant disrespect for the standards of morality are typical of the life of Westover, and this condition is laid at the door of a church in which denominationalism has supplanted the religion of Jesus. A genuine religion, which sees its center of expression and worship in service to fellowmen is heralded as the solution for this state of affairs.

The work of John Saxton is consummated in the building of a non-denominational temple of worship, with Dan Matthews' money, and under the guidance of a board of trustees consisting of five leading citizens, who are leading members in five of the leading churches. From the day that the temple is opened the life of Westover starts on the upward grade, resorts are closed up, broken families are re-united, and lovers who have been too busy having a good time to think of marriage begin to consider the serious business of matrimony.

This book has primarily a teaching purpose rather than one of entertainment. Dan Matthews takes no part in the action, except to appear in his private office and give pages and pages of statements on social conditions and suggestions as to solutions. Nevertheless, the author holds the reader's interest in his typical way from beginning to end.

One cannot help but feel that the condition of social life in Westover is not typical of the average American community, and that the author betrays a lack of contact with churches as they are today in his over-insistence that ministers are bound by the requirements of denominational promotion to the extent that they are not free to teach the religion of Jesus. His solution for this problem also is entirely too simple to appeal wholesale to those who have given years of their lives in these very problems.

But this is not to deny that *God and the Groceryman* is a powerful book. It has a note of hope which is refreshing to one who has read *Elmer Gantry.* To the author, the people of America not only are starved for religion, but they will respond instantly to an atmosphere of sincere and true religion.—*Paul H. Vieth.*

The Life of Christ. By Umphrey Lee. 175 pp. Price $.60. Cokesbury Press, Nashville.

This is one of a series of texts prepared for the Cokesbury Leadership Training Course. It surveys the life of Christ in twelve chapters from His birth to His resurrection. The viewpoint is reasonably conservative and is designed to give Sunday school workers who serve in churches of the small town and rural type a practical working basis in teaching the life of Christ. Its purpose has been very well achieved.—*H. S. S.*

St. Mark's Life of Jesus. By Andrew Sledd. 210 pp. Price $1.00. Cokesbury Press, Nashville.

The Gospel of Mark contains what has been regarded as the earliest life of Jesus. The purpose of this book is to put the uncritical reader into possession of the story of Christ as recorded by Mark as a background for more extensive study. The essential facts in the life of Jesus are set forth in simple yet comprehensive fashion. The various paragraphs are summarized by indented notes, which will aid the student in his study. Being limited to just one Gospel, the author makes a much more careful analysis of the sources and narratives than is usually done in books covering all three Gospels. Although the book has been prepared especially for students in the Standard Leadership Training Curriculum, the general reader will find it helpful and thought-provoking.—*H. S. S.*

New Paths for Old Purposes. By Margaret E. Burton. Price $1.00 cloth, $.60 paper. Missionary Education Movement, 150 Fifth Ave., New York.

A book on missions which sees no "mission-fields and sending countries," but conceives missions as the "united world wide efforts of all Christians everywhere to make the whole world Christian." The challenge to world Christianity of industrial conditions in China, Japan, India, and America; racial attitudes of Christians; America's international attitude; the necessity for appreciation of the cultural, educational, and religious heritage of other peoples, are discussed. The style is refreshing, the spirit optimistic.—*L. C. K.*

The Adventure of the Church. By Samuel McCrea Cavert. 256 pp. Price $1.00 cloth; $.60 paper. Missionary Education Movement (1927), New York.

In the six brief chapters the author packs an unusual amount of stimulating facts respecting the missionary enterprise at home and abroad. The central thesis of the book is contained in this sentence: "One cannot fully believe in God, as Christ makes Him known, without believing in what the missionary movement both at home and abroad, is struggling to achieve." Beginning with the concept of the church as an adventurous fellowship, Dr. Cavert, who is Secretary of the Federal Council of the Churches of Christ, sets forth the great trends and developments of missionary activities in America and the world during the nineteenth century. The concluding chapter outlines the adventurous task for our generation. The Missionary Edueation Movement has published many good books, and this easily ranks among the best.—*H. S. S.*

Nine Home Mission Stories. Selected from the Primary Picture Story Series. 45 pp. Price $.25. Missionary Education Movement and Council of Women for Home Missions, New York.

Nine stories have been selected from the Primary Picture Story Series and are given here in bound form. They have been taken from the following sets of Picture Stories: Italian, Little Neighbors, Negro, Playing Together and Children of the Community. Primary workers will recognize the value of having these stories in permanent form. —*G. D.*

The Portion for the Children. By Rev. Frank J. Scribner. 182 pp. Price $1.75. The Macmillan Company, New York.

A series of 52 sermons to children. A story or incident serves to introduce each, on the basis of which a moral lesson is developed. The opening illustration does not usually involve a moral problem from life, but rather an incident from nature or other sources, and used for "point of contact." The sermons are interesting and probably as effective as this method of teaching children can ever

be expected to become. Undoubtedly there are great values in the pastor's regular contact with the children of his church.—*P. H. V.*

In Conference With the Best Minds. By Lorne Pierce. Price $1.75. Cokesbury Press, Nashville.

Dr. Pierce, editor of the United Church Publishing House, is a critical observer of the contemporary thought and activities of the minister. He has also read widely. The contents of this volume consist of a series of articles which originally appeared in *The Christian Guardian* and *The New Outlook*. The purpose of these articles "is that of awakening and fostering a sense of dignity and imperativeness of the Minister's calling." A careful reading of these reflections of Dr. Pierce will stimulate the earnest minister to strive for larger usefulness in his field.—*H. S. S.*

The Message of Jesus. By Harvie Branscomb. 225 pp. Price $1.00. Cokesbury Press, Nashville.

In twelve, forceful chapters Professor Branscomb has prepared an unusually vital discourse on the message of Jesus. The first chapter prepares the reader for the rest of the book by showing how Jesus made use of historical sources and the manner in which He taught. The remainder of the text, which has been prepared primarily for use in the Standard Leadership Training Curriculum, centers upon the basic teachings of Jesus such as *Jesus' Teaching About God, The Kingdom of God, What is Righteousness?* and the *Christian Spirit in Practice.* The style is clear and forceful, and the thought is carried forward with penetrating suggestions. It is organized in such a way as to be equally interesting to the general reader and the student in training for church school leadership. As a training text, it is one of the best that the reviewer has seen.—*H. S. S.*

Youth and Truth. By W. A. Harper. 225 pp. Price $1.50. The Century Company, New York.

In his introduction President Harper, of Elon College, well known to religious educators, agrees that there isn't much of a Youth Movement, in any real meaning of the term, and then goes on to interpret what we do have, namely, *youth*, living its life, as best it can, in a greatly complicated world. He deals with the spirit and the expectancy of youth and with ways of interpreting Christianity to the young life to today. He presents two contrasting principles of life, the "get-propensity" of our day and the Christian ideal of service and good will. Removing human limitations from the divine, an interpretation of Jesus, the Bible, and the church, Christian unity, a discussion of law in life, and growing faith make up the balance of the volume. A stimulating and helpful book for youth and many leaders of youth.—*P. R. H.*

China: Yesterday and Today, Revised Edition. By E. T. Williams. Price $4.50. T. Y. Crowell Co., New York.

A readable, reliable, and comprehensive treatment of the background of present-day China.—*E. W. L.*

The Teaching and Supervision of Reading. By Arthur S. Gist and William A. King. 337 pp. Price $1.80. Charles Scribner's Sons, New York.

This is a discussion of methods of teaching various types of reading materials, with tests for determining achievement. It will be of interest to religious educators from the standpoint of technique. Particular reference is made to Chapter II, which contains a statement of the objectives for each grade, and an analysis of method for their attainment. This illustrates an important approach to curriculum building.—*P. H. V.*

Basic Material for a Pharmaceutical Curriculum. Prepared under the direction of W. W. Charters, A. B. Lemon and Leon M. Monell. 366 pp. Price $4.00. McGraw-Hill Book Company, Inc., New York and London.

Outside of its interest to the profession for which it is intended, this volume is interesting to the educator from the standpoint of curriculum making technique. The success which has attended this undertaking, under the leadership of Dr. Charters, who is a layman in the field of Pharmacy, is a remarkable vindication of scientific method in education.—*P. H. V.*

Job's Niece. By Grace Livingston Hill. 351 pp. Price $2.00. J. B. Lippincott Company, Philadelphia and London.

A story in which the heroine remains loyal to her faith and duty through a series of unparalleled hardships, even as Job of old.—*P. H. V.*

Brighten up your holiday program

—with the cheerful strains of the little Miessner

Now's the time to prepare for the holiday programs ahead. Be ready to make every one a success with the Miessner. It is only 3 feet, 7 inches high and weighs but 375 lbs. Children love this little piano. They feel that it's a part of their own little world. Yet it has ample volume to fill your main auditorium.

The little Miessner attracts children and young people from outside recreations. It keeps them interested in church activities made possible by this little piano. Its sweet singing tone strikes a keynote of enthusiasm which lasts clear through the Sunday school session.

The Sono-Rim

An exclusive Miessner feature, built into the back of the sounding board, gives all the tone. The Miessner with the Sono-Rim actually surpasses small grands in quality and volume of tone. Also furnished in the "Junior" models —⅔ the size—⅔ the weight—⅔ the price of the standard Miessner.

Mail the coupon for full particulars.

MIESSNER

THE LITTLE PIANO WITH THE BIG TONE

Miessner Piano Co.,
146 Reed St., Milwaukee, Wis.

Send catalog, details of 10-day trial offer and special price to churches.

Name.....

Address.....

City..... State.....

Church.....

The World in a Barn. By Gertrude C. Warner. 120 pp. Price $1.25. Friendship Press, New York.

The story of a missionary building project. The various villages constructed by these children represent four different countries. The chapters may be used as stories and the material is suggestive for similar projects.—*G. D.*

Little Children Come Unto Me. By Paul J. Hoh. 63 pp. Price $.50. The United Lutheran Publication House, Philadelphia.

A book of children's prayers for all occasions.

The Great Physician. By A. J. Gayner Banks and W. Sinclair Bowen. 196 pp. The Macmillan Company, New York.

A manual of devotion for those who care for the sick.

Success and You. By Nellie E. Friend. 135 pp. Fleming H. Revell Company, New York.

A book written primarily for young people in an effort to help them realize that through the control of themselves may come success in its broadest meaning—success for what it may do for others. Mrs. Friend has expanded into book form a series of radio talks. She relates the universal desire to succeed to faith in God and sets forth in easily-understood language, in a positive way, certain suggestions for living a controlled, successful life.—*E. P. R.*

The Return of the Prodigal. By Elma Ehrlich Levinger. 27 pp. Price $.25 The Pilgrim Press, Boston and Chicago.

Mrs. A. Starr Best, Chairman of the Religious Drama Committee of the Drama League of America, and Director of the Pilgrim Players, First Congregational Church, Evanston, Illinois, says in the introduction to *The Return of the Prodigal*:

"*The Return of the Prodigal* was awarded the prize as the best of the one-act plays submitted in the Religious Drama Contest of 1924-25. Its author has taken a familiar parable, clothed it with a dramatic situation, built around it a plot, and made its climax tense and appealing. She has sought to explain that element of the story which is baffling to the present-day child—the elder brother and the seeming injustice of the father, to make the loving forgiveness of the father the keynote of the play, but to throw into strong contrast the equal sin of the older brother in shutting love and humanity out of his heart in his harsh observance of daily tasks. The play becomes a modernized version of the prodigal, with a real meaning for our day and generation."—*M. L. N.*

The Song of Solomon. By Hubert Osborne. 59 pp. Price $1.25. D. Appleton and Company, New York and London.

A play based on the book of the Old Testament by the same name. Its beauty will delight both reader and producer. One setting may be used throughout. The cast includes three men, one woman, courtiers, women of Jerusalem, and workers in the vineyards. —*P. H. V.*

The Spiritual Experience of Jesus

(Continued from page 9)

found out from personal experience that if a man is willing to do God's will he comes to know God's character and purpose. To him the universe is a big house containing many rooms, and in whatsoever room we may live we are under the loving care of our Heavenly Father. And so he was educated by his work. His work in the carpenter shop gave him a discipline which fitted him for his later labors. In that shop earning his daily bread by the work of his hands, ideas came to him which he expressed in parables for the feeding of the world. By the things which he did for men he kept his heart alive and tender and continuously responsive to the movement of God's spirit.

THESE are the five different channels through which God's life poured into his only begotten Son. These same channels are open to us all. God feeds men now as he fed his Son Jesus. If we starve it is not because there is not enough bread and to spare, it is because in our folly we prefer to feed upon husks. and refuse to return to our Heavenly Father.

"WHAT WILL YOU DO WITH CHRISTMAS?"

See the November

INTERNATIONAL JOURNAL

A Song and Worship Book **for** *Young People* **by** *Young People*

Song and Worship Book

For Young People

Edited by SIDNEY A. WESTON

Author of *Jesus and the Problems of Life* and *Jesus' Teachings*

The Hymn Collection

Selected by young people themselves. A well balanced collection of old favorites and newer voices equally inspiring and helpful.

Hymns for Morning and Evening Services
Hymns for Services of Praise and Consecration
Hymns Expressing the Social Ideals and Aspirations of Young People

With Orders of Worship

By HARRY T. STOCK

Responses of Actual Groups of Young People

The Out of Doors—Its Beauty
The Out of Doors—Joy
The Out of Doors—Rest
The Out of Doors—God
Friendship
Vision
The Goodness of God
The Leadership of Jesus
The Response of Christian Youth
The Christian Life
The Christian Church
The Brotherhood of Man
The New Earth
Send Out Thy Light

Prayers to Meet Many Needs

There are prayers for strength and courage, of gratitude and trust, for divine companionship, for use in times of doubt and decision, as well as prayers for social justice, and world peace.

A hymnal for use whenever and wherever young people gather to worship

Strongly and Attractively Bound

$25.00 per 100 copies. Express charges additional

Send for a Sample Copy

THE PILGRIM PRESS

14 Beacon Street, Boston, Mass.
19 So. La Salle Street, Chicago, Ill.

For Alert S. S. Workers

HOW TO INCREASE YOUR SUNDAY SCHOOL

By Harry C. Munro, M. A., K. R. E.

Every earnest Sunday School worker will welcome this book which has grown out of the author's thorough knowledge of the theory of religious education, and also out of his practical experience. It will help to find the correct answer to the question, "What is a good school, and how may we have it?" It is not a manual of methods for mere increase of attendance, but for the doubling of the real educational efficiency of the school. The "bigger" is not "better" unless we can better the bigger.

Price $1.25.

ALL YEAR ROUND ACTIVITIES FOR YOUNG PEOPLE

By Muriel White

Third Edition, Revised and Enlarged.

A year's expressional programs for Young People. No phase of the social life of our Christian young people is untouched. Easter, St. Valentine's Day, Fourth of July, Christmas, all of the important special days of the whole year.

It may happen that the tone of the social life of a community will be pitched by the social ideals of a group of Christian young people. These possibilities give value to this book.

Ready October 15, 1927.

Price $1.50.

THE CHURCH STORY HOUR

Mrs. Mildred J. McArdle

An exhaustive discussion of the church nursery is given, which explains the value and need for such a service in the church program.

The book contains programs adaptable to local conditions for an entire year in the Beginners' department and in the Primary department. It gives an exhaustive list of the best stories for children. Many of the best songs and singing games are used in the programs.

Price $1.50.

THE NURSERY CLASS

of the Church School

A practical source book of materials for the teacher of three-year-old children.

Stories from the everyday experience of a little child, stories of Jesus, and of the child Samuel.

Rhymes that are child-like and that interpret his world.

Simple songs or rhymes that are not beyond the capacity or understanding of little children.

Price $1.50.

NURSERY CLASS PICTURES

A set of eight large pictures in color, two from the life of Christ.

The Set, $1.50.

NURSERY STORIES

The child's four page paper, with attractive picture on front cover, done in colors, and a story keyed to the teacher's book.

By the Quarter, 13 papers, 15c.

WAYS OF WORKING IN THE CRADLE ROLL DEPARTMENT—*Stevenson*	$0.35
PRIMARY SUPERINTENDENT'S MANUAL—*McArdle*	.75
JUNIOR SUPERINTENDENT'S MANUAL—*Lewis*	.75
METHODS FOR PRIMARY TEACHERS—*Lewis*	.60
YOUTH ORGANIZED FOR RELIGIOUS EDUCATION—*Maus*	.70
AGENCIES FOR RELIGIOUS EDUCATION OF ADOLESCENTS—*Munroe*	.70
EDUCATIONAL TASK OF THE LOCAL CHURCH—*Bower*	.60
THE CHRISTIAN FAMILY—*Darsie*	.60
STEWARDSHIP AND TITHING—*Bradford*	1.00
FINANCING THE KINGDOM—*Holmes*	1.00

Christian Board of Publication

St. Louis, Mo.

The Book of Games for Home, School and Playground. By Forbush and Allen. 315 pp. Price $2.00. The John C. Winston Company, Philadelphia.

The Psychology of Religion. By Charles Conant Josey. 362 pp. Price $2.50. The Macmillan Company, New York.

The Superfluous Man. By Milton W. Brown. 296 pp. Price $2.00. The Standard Publishing Company, Cincinnati.

Junior Church School Hymnal. Compiled by a Committee of the Presbyterian Board of Christian Education. 262 pp. Price $1.25. Presbyterian Board of Christian Education, Philadelphia.

The Adventure of the Church. By Samuel McCrea Cavert. 256 pp. Price Cloth $1.00, paper 60 cents. Missionary Education Movement, New York.

Guiding A Growing Life. By Robert Edwin Gaines. 128 pp. Price $1.25. George H. Doran Company, New York.

Dramatic Activities for Young People. By Grace Sloan Overton. 82 pp. The Century Company, New York.

A DRAMATIC CLUB

Meets a real need in your church. Great truths are most clearly understood when explained by some visualizing process. The drama provides a medium whereby this may be done easily and effectively.

Persons interested in dramatic art as an aid in religious work need our catalog describing our method of home training in Acting and Directing. Faculty of trained men. Twenty dollars pays all. The course can be used individually or as the foundation for class study.

Drama Bureau School of Acting
615 Ridge Building Kansas City, Mo.

A New and Distinctive Junior Course For Sunday and Weekday Use

THE GOLDEN RULE CITY

A Course in Religious Education Based on Activities

By EDNA M. BONSER
Author of "How the Early Hebrews Lived and Learned"

Objective Twofold

Growth in Ideals and Right Personal Conduct and Social Relationships, Clearer Concepts of the Character of God and Growth in Spiritual Grace.

This project *provides continual practice* in honesty, cooperation, fair play, and many other virtues. Programs run from October through June. *No pupil's material.*

$2.50

THE PILGRIM PRESS

14 Beacon Street, BOSTON, MASSACHUSETTS
19 S. La Salle Street, CHICAGO, ILLINOIS

A. A. HONEYWELL, A. I. A.

CHURCH ARCHITECT
INDIANAPOLIS, INDIANA
Specialist in
Modern Church and Sunday School Buildings
(Fourth Edition)
LARGE BOOK OF PLANS, $1.00

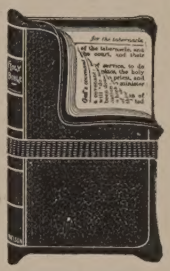
"Revival Gems Number Two" is being used by many of the largest Churches and Sunday Schools in America. See ad on page 39 of this issue.

Samuel W. Beazley & Son,
53 W. Jackson Blvd., Chicago.

MORE REASONS WHY YOU WILL PREFER A NELSON BIBLE

YOU will get more solid satisfaction and comfort from a Nelson Bible because it lasts and lasts, *and* lasts.

The famous Nelson Guaranteed Binding makes for permanence and lasting qualities scarcely approached by others. Of course you may have the King James version, but you will probably prefer the



NELSON AMERICAN STANDARD BIBLE

which is by every measure of sound scholarship *the* version for everyone. Learn more about it from your Bible supplier, and mail this coupon today.

"This masterful rendition in its marked simplicity in the larger sense, characterizes a translation which of necessity popularizes the American Standard Bible."

From an earnest layman (name on request)

THOMAS NELSON & SONS
381-385P Fourth Ave., New York City

DEAR SIRS: Kindly send me a FREE copy of your book entitled "The Wonderful Story," telling how the Bible came down through the ages. This does not obligate me in any way.

Name_____

Street No._____

City_____

THEY SAID, "IT CAN'T BE DONE."

(Continued from page 23)

Creed, and special Episcopal interpretations were omitted in the 30 lessons chosen. We found that the material left was so rich in content and method that it satisfied the most religious of our requirements. Under such a system we even dared to teach baptism and the communion, though directing the children to their pastors for particular church usage. The local Episcopal church found it convenient to work in this system by providing for their particular denominational instruction and service at their Sunday school hour.

The syllabus is modelled on that used by the public school, only perhaps more analytical in its character. Each child is expected to learn at least four hymns, four or more prayers, some twenty to forty passages of Scripture, certain facts about the Bible, its divisions and books, and forms of worship and consecration. The syllabus is divided for convenience into information, memory and devotional life, and church loyalty and Christian service.

On the basis of this syllabus the work has been carefully supervised and tests made from time to time to measure the moral and religious results. A fourth division is to be added to the syllabus this next year and is entitled, *Correlation with the Public School*, i. e., to give a religious interpretation of moral values in public school courses. Such a provision in the syllabus is intended to lead to better integration of the child's entire educational experience.

Some Significant Results

THE RESULTS over a period of two years have justified our fondest hopes. The enrolment has increased from 422 to 632, so that now we have approximately 95% of all Protestant school children of those grades, while our activities have stimulated the Roman Catholic Church to build a parochial school. The weekday school has put religious education in a much higher place in the church life—as an affair of the church budget, carried on by trained instructors, and furnishing a system of religious training with as high standards as the public school. Sunday schools have improved, community teacher training schools have been held, homes made more religious, and moral derelections diminished. Over 50 children who had never been to Sunday school, and 170 others who seldom came to Sunday school, received regular religious instruction during the past year. This alone makes ours a successful business of prevention of crime, indecency and disorder in the future life, and to a marked degree in the present life of our community.

To sum up our principles: (1) an inter-church program, for which each church is responsible in leadership and finance as well as participation of children; (2) an inter-church curriculum which is basic for all the religious instruction of the community; (3) a prepared curriculum, definitely religious, and calculated to feed directly into the church and community life. The leaders in the Cortland Council of Churches believe profoundly in their work and with the backing of their constituency do not hesitate to recommend this program to any community.

THE WORKERS' CONFERENCE.

(Continued from page 25)

December: *Study the planning of special days, each evening spending some time in developing plans for Christmas.*

How can we plan our special days to make them of largest value to our pupils?

What special days shall we observe this year?

What plans are needed to make these days an integral part of our program?

January: *A study of pupil participation with emphasis on the program of service.*

If carrying out Christian principles in acts of Christian service to others is necessary in learning to live the Christian life how may we improve our program of service to this end?

What are some of the service needs in home, church, school community, national and international life?

Which of these are within the span of interest and ability of our pupils?

How shall our pupils be led to undertake such enterprises with genuine interest and satisfaction rather than because of adult persuasion?

Readings: *The Project Principle in Religious Education* Shaver. *Principles of Christian Living*, Smith.

February: *Evangelism with boys and girls.*

(Note: If the officers and teachers of only one department are in the conference the discussion may be limited to the age group represented.)

How shall we help our boys and girls intelligently to choose to be loyal to Christ and the church?

What shall be our successive steps or plans leading up to Easter?

What shall be the form of pupil recognition when our pupils are consciously ready to choose rather definitely for themselves to be loyal to Jesus Christ and his cause?

March: *A study of the physical equipment of our room or rooms with a view to improvement.*

To discover what specialists consider ideal equipment for this age group.

To survey our present equipment in the light of our objectives.

To chart the changes or additions to our present equipment that will be needed for effective work.

To determine the steps we need to take to secure this equipment.

Readings: International Bulletin: *Equipment for the Church School.* Denominational leaflets and manuals. *Building for Religious Education*, Tralle and Merrill.

April: *Department plans.*

How can we improve the results with our children through our record system?

Are our children sufficiently interested to come regularly?

Do we have instances where the parents, not the children are at fault in failure of attendance?

How may we increase our cooperation with the home in the development of our children?

Would a series of workers' conferences in which the parents of our children would participate be valuable?

How shall we proceed to put this in operation?

May: *The problem of organization of pupils for their largest development in Christian living.*

To study the problem of organizing the personnel for the accomplishment of the aims.

To study the organization of the program with a view to preventing over-lapping and duplication and providing for unmet needs.

To study the leadership training program with a view to organizing the personnel for continuous training work.

Readings: The Organization and Administration texts in the specialization series.

June: *To discuss and formulate plans for the summer months.*

The daily vacation church school.

The readjustments of pupils and classes where the absence of many members makes this necessary.

The readjustment and regrouping of pupils for promotion from one department or grade to another.

Summer camps or other recreational features.

Summer schools of religious education and possibilities for the group of workers attending.

July: *The problem of community cooperation.*

August: *Preparation for Rally Week and Children's Week.*

Plans for reaching a larger constituency with a program of religious education; increasing the enrolment for the beginning of the fall term.

Planning and carrying out a community survey.

Readings: Materials from the International Council of Religious Education and from the denominational boards.